

II.—*Journal of Captain C. M. WADE's voyage from Lodiana to Mithankot by the river Satlaj, on his Mission to Lahór and Baháwulpur in 1832-33. By Lieut. F. MACKESON, 14th Regt. N. I.*

On the 8th December, after some days spent in constructing temporary locks on the *nala*, and here and there widening and deepening its channel, the boats arrived at its mouth and entered the river *Satlaj* about a mile above the village of *Wallipura*.

Our fleet consisted of eight boats, three built by Captain WADE at *Lodiana* for the accommodation of the mission, after the model of those used on the river *Ravi*; one of a similar construction, the property of *Lodiana* merchants, also built at *Lodiana*; two common *Satlaj* ferry boats, belonging to *Lodiana* baniahs; and two small boats with oars, for the convenience of communicating with the shore and taking the bearings of the reaches of the river.

The *Ravi* boats are flat-bottomed, and nearly square fore and aft, with the prow and stern slightly raised: those built at *Lodiana* varied in length from fifty to fifty-five feet, and in breadth from eleven to twelve feet, having a depth of two and a half to two and three quarters feet. They drew, when not laden, from ten to fifteen inches water, and going down the stream in the actual state of the river were capable of carrying from two hundred and fifty to three hundred maunds.

The ferry boats in use in this part of the *Satlaj* are not much better than rafts, from which they differ little in appearance. They are very broad at the stern, and terminate in a point at the prow, which is carried up high into the air. Although calculated for no other purpose, they are well adapted to the transport of hackeries and cattle across the river; the side planks being low, laden hackeries are easily lifted over them into the boats; or the ground at the ghât is raised to a level with them, and the time lost in embarkation and disembarkation is comparatively trifling. Accidents to cattle can seldom occur, as they are able to step into the boats without difficulty, and no space being lost in cross beams or partitions, a great number can be accommodated at a time.

Wallipura is a small village, containing from thirty to forty mud hovels: it belongs to Sirdar FATEH SINGH ALAWALLA. We remained there on the 9th in expectation of the arrival of a party of Mahá-rája RANJIT SINGH's irregular horse, which was to escort the boats along the left bank of the river.

The breadth of the river at this point, where not intersected by sand banks, measured two hundred and fifty yards. The deep channel

under the left banks gave from fourteen to fifteen feet water, which decreased to seven and six feet within twenty yards of the shore, beyond which it was extremely shallow.

From *Ropur*, where the *Satlaj* enters the plains to where it is joined by the *Lodiana nala*, it may be said to have run a course of near fifty miles. At *Ropur* its bed consists of large smooth pebbles mixed with a slimy mud; after leaving that place it runs over a loose sandy soil through a flat country, and during this part of its course the present left bank is generally low. There is a high bank passing close under *Chamkaur*, *Balolpur*, *Máchiwára kum*, and *Lodiana*, which points out the old channel. This is now pretty nearly the course of the small *nala*, which rises in the marshy ground between *Ropur* and *Chamkaur*, and enters the *Satlaj* a little above *Wallipura*. The slip of land between it and the present channel of the *Satlaj* varies in breadth from eight to two miles and less: it is low and much intersected with *nalas*, most of which are without water during the greater part of the year; but their beds and banks retain a degree of moisture when the rest of the country is parched and dried up, and afford an abundant supply of grass of a good quality within a convenient distance from the cantonment of the troops.

The right bank from *Ropur* downwards is generally high and the face of the country elevated, sloping gradually from the hills, which recede northwards, towards the river, near which it is much broken and cut up by ravines. On both sides the country is tolerably open and free from heavy jungle, but on the right sparingly cultivated. Water is found much nearer the surface on the left than on the right bank, and cultivation is more uniform. There is a tract of grass jungle on both sides of the river near *Chamkaur*: it forms excellent pasture for buffaloes which are numerous and particularly large. Wild hogs are sometimes found in this vicinity: they come from the hills on the opposite side, and swim the river at night to feed on the sugar-cane.

The tamarisk jungle is seen in small quantities near the river at *Talore*, and even higher up, but never grows to any considerable height, and is thin and straggling: the soil left by the overflowing of the river in which it chiefly grows, does not appear to have acquired that richness which it is said to possess at a greater distance from the river's source.

During the cold weather when at its lowest, the *Satlaj* is fordable in many places between *Ropur* and *Lodiana*, and even to its junction with the *Béas*; but it can no where be forded in a direct line; it is necessary to follow the shoals or sand banks, which make the passage

circuitous and tedious; and owing to the numerous quicksands, it must always be considered an affair of danger for bodies of troops to attempt. As the sands are constantly shifting, the fords also are liable to change.

I am not aware of the exact number of boats between *Ropur* and *Lodiana*. The principal ghâts or ferries are those opposite to *Râhon*, *Mâchiwâra* and *Fabor*; the two first lie in the route from *Jâgadri* on the *Jumna* to *Amritsir*, and a considerable traffic passes by them. There may be sixteen boats at *Râhon* and eight at *Mâchiwâra*. The ghât at *Fabor* has upwards of fourteen, and is also much frequented, lying in the direct route from *Ambâla* through *Lodiana* to *Amritsir* or *Lahôr*. There is also a ghât at *Kirâna*, which may have eight boats, and another near *Ropur* which has four. Besides the boats at the ghâts there are a few scattered here and there at the different villages on the banks of the river belonging to the zemindars, and used by them for the convenience of crossing to and fro, and transporting grain and firewood.

On the morning of the 10th we left *Wallipura*. The river was swollen and muddy from rain, which had fallen higher up during the two previous days, and which somewhat increased the rapidity of the current. As near as I could judge from the rate at which people were walking on the bank, it must have averaged near three miles in the hour. Our boats kept chiefly in the shallow water for the convenience of using the pole to push them along; they are furnished with oars, but the *Satlaj* and *Ravi* boatmen seem to be unaccustomed to their use; and the oars are so very clumsy and unwieldy, that they would require at least four persons to each to serve them with effect.

Leaving *Wallipura* the deep channel runs under the left bank for upwards of a mile, when the river separates into three branches; the main one, which we followed, running under the right bank to *Dhâdhâra*, near which the three branches again unite and form an uninterrupted channel 400 yards broad. On our left we passed the ghât of *Talwandi*, where there were ten boats similar to those already described. Judging from the number of people we saw crossing, it must be a considerable thoroughfare; a small traffic passes by this route from *Jhajraon* and the *Mûlk Rohie* to *Doab bist Jalimdar*.

After passing *Talwandi* the deep channel again crosses over to the left bank, and on approaching near to *Bhundri*, makes a long sweep in towards the left, running close under that village.

The country on our left to-day was low and uncultivated, subject to inundation, and consisted chiefly of pasture land; that on our

right appeared high. There were fields of stubble and patches covered with the cotton plant. We passed one inlet from the river on the right, and a *jharí* jungle extending a short distance on the bank, but low and thin. We stopped at *Bhundri*, estimated distance from *Wallipura* four kos. This village, like the rest which we passed to-day, is hardly deserving of remark: it contains a small *paka* mosque, which is in much danger of being destroyed by the river. The dwelling houses, of which there may be 100, are all of mud, either thatched or with *kacha* terraced roofs. It has two *baniahs'* shops. The inhabitants are chiefly Mussalman zemindars. *Bhundri* and *Khánpur*, *Wazir ke Gaur*, villages in the neighbourhood, are inhabited by a caste of Putial Rajpúts, who claim descent from Rájás HOSPÁL and JAGPÁL. Their ancestors were converted to Islamism some five centuries ago by HAZRAT SHÁH KATÁL CHISHTI, one of the descendants of HAZRAT SHEIKH FARID, the famous saint of *Pák Patan*. His relics are deposited somewhere between the villages of *Talwára* and *Sheikh Chishti* under the shade of a grove of *bábul* trees: there is his *khángáh* or shrine, which the surrounding inhabitants visit in great crowds on certain days of the year to pay him the honors due to a saint.

The Patiáls retain many of their Hindu customs, especially the ceremonials at births and marriages, in which the Brahmin priest often assists and claims the usual fees.

They intermarry only among themselves, it being thought a disgrace to give their daughters in marriage to a person of different caste or descent.

The Jats, Gujars, Harnis, Arráins, who chiefly compose the peasantry of the country from above *Lodiana* down to *Firozpur*, all claim descent more or less remote from a Rajpút stock. They are generally ill-looking, tall and thin, but with large bones and sinewy limbs. The usual dress of the better sort is a blue-colored *dhóti*, tied somewhat differently from the common mode, reaching down nearly to the ankles, and seeming to embarrass their motions in walking. With this they wear a large cotton *chadder* or sheet, which is either flung in double folds over the shoulder and across the breast, or used to cover the whole body; it is exchanged for a blanket in the cold weather. The turban is of cotton, either plain or dyed blue, and tied sometimes Sikh fashion in a high *topí*, and sometimes in loose folds, leaving great part of the head uncovered. The coarse cotton cloth which forms their ordinary wear is a home manufacture. The poorer among them are little troubled with clothing of any description.

Their women share in the labour of the field, and perform all the menial and laborious offices about the house. They fetch water from the wells, prepare the cakes of cow-dung (*opla*) for fuel, and cleanse and plaister their mud hovels and *chabútras*, while the husbands are smoking their pipes, or employed in making rope of the *múnjh* grass and repairing their implements of husbandry. Disputes among them are referred to a *panch* or council of the Chaudries (elders of the village), or to arbitrators chosen by the parties. The men are addicted to the use of *bhang*: are turbulent, quarrelsome, revengeful, and careless of the shedding of blood. Their prevailing vice is petty thieving. Female infanticide is practised, but is not very common among these tribes.

After the decline of the *Dehli* empire, the whole tract of country from *Ropur* down to *Mamdot* on the left bank of the *Satlaj*, fell a prey to *RAI AHMAD MUNJ*, one of the numerous adventurers who rose to a temporary consequence in those days. When *RANJIT SINGH* crossed the *Satlaj* in 1808, and took *Jagrón*, the portion of this extensive territory which still remained in the possession of *RAI AHMAD*'s family was subjected to that conqueror, and *Jagrón* and its dependencies were bestowed by him in *jaghir* on *Sirdar FATTEH SINGH ALAWALLA*, under whose rule they still continue. His territory joins that of the *Jhind* rája near *Lodiana*, and reaches with few interruptions to within a short distance of *Firozpur*. It is ill cultivated and almost destitute of wood, which is no where used for fuel by the villagers. *Jagrón*, the *Dár-ul amal*, is about 10 miles inland from *Bhundri*.

On the 11th we left *Bhundri*. For two miles beyond this place the left bank of the river is excessively high; the deep channel runs rapidly under it, undermining large fragments of the soil, which continued falling as we passed, and raised large waves on the river. After passing the villages of *Khát* and *Gursian*, the deep channel crosses over to the right bank, leaving the villages of *Talwára* and *Sheikh Chishti* far away to the left, at the extremity of a wide tract of sand. Further on, at the same distance from us, we passed *Bhamál* and *Sálampur*, when the river again doubled round a point, and the deep channel brought us under the village of *Sidhuan* on the left bank.

To-day the river was devious and winding in its course, much intersected with sand-banks, which from a distance appeared to stretch quite across the channel and threaten a serious obstacle to further progress. The shoals were numerous, appearing to cross each other.

in all directions; insomuch, that it required great care and attention to steer clear of them. None but an experienced eye could distinguish from a long distance what the boatmen call "*kacha*" from "*paka-jal*." A villager who accompanied us from *Bhundri* pointed to a number of temporary huts on the left bank near that place, the inhabitants of which had, in his memory, removed no less than three times from one bank to the other, in consequence of the river changing its course and undermining its banks. Abounding as it does with shoals and sand-banks, and running over a loose soil through a flat country, this frequent change in its channel is the less surprising: it generally occurs after the rains, when its waters are swollen and impregnated with earthy particles. The prevalence for a length of time of a particular wind occasions the choaking up of the old channel, which the waters leave on subsiding, to pursue a new direction.

The country to-day differed little in its features from that we had passed the day before. At this season there are no crops standing, and, save in the vicinity of villages where a few garden vegetables give an appearance of verdure, the whole has an unvaried arid aspect. Trees are only seen near the villages, and those generally of the common *bér*, with here and there a *pipal*. The *jhán* is met with only in small patches, low and straggling. There was a great improvement observable in the soil of the banks of the river, especially that of the right bank, which exhibited strata of a rich red clay with mould of a darker color beneath. During the first part of our course after leaving *Bhundri*, the current was rapid, running under the high bank at the rate of four miles an hour; as we approached the end of our journey it became sluggish, scarcely averaging a mile and a half. We had a depth in some places of eighteen and twenty feet, and in others not more than four: in the deepest part this occurred where there were many channels, and we might not have been in the deepest, although we always chose those which in appearance promised to have the greatest body of water.

In passing *Sidhuan* I observed immense flocks of wild geese feeding on the sand-banks, and close to them an alligator, the first I have seen on the river, though they are said to have been found as high up as *Ropur*, and small ones are sometimes caught in the *nala* near *Lodiana*. Perhaps the coldness of the weather may account for my not having hitherto seen them in greater numbers. There appear to be few wild ducks or teal. The *jál kawá*, which we call the black diver, is common.

We came to about a mile beyond *Sidhuan*; estimated distance from *Bhundri* eight kos.

There is a ghât at *Sidhuan*. It is in the road to *Ropur*, in the *Doab bist Jalimdar*, and has ten boats, but the traffic by this route is inconsiderable. The duties are levied by the officers of Mahá-rája RANJÍ'T SINGH and Sirdar FATTEH SINGH ALAWALLA, on either side respectively. The village of *Sidhuan* is large, but has no bazar; contains from two hundred to two hundred and fifty mud and *paka* dwelling houses; with three *baniahs'* shops or *hattis* which supplied our people with food.

On the 12th we left *Sidhuan*. The channel continued under the left bank for upwards of two miles, when it passed the village of *Shaffipura*, and, crossing over to the right with considerable winding, brought us in the fourth reach nearly opposite to *Tihara*; there dividing into two branches, the smaller one ran directly under that town, while the larger struck off to the right towards *Kannian* and *Bhaggian*.

Tihara is the site of extensive ruins, which shew that it was once a place of some consequence; native authorities mention its being inhabited so long ago as the time of the Persian SECANDER SHÁH's expedition. The ruins now standing are of more modern date. It has suffered great damages from the inroads of the river. The present dwelling houses of the inhabitants are of mud, and mingle disagreeably with the half dilapidated but substantial brick walls of its former buildings. In the time of the *Dehli* emperors, it was attached to the Suba of *Lahór*. It was taken from the descendants of RAÍ AHMAD MUNJ (after they had been driven from *Mamdot* by the Pathán family of KUSUR) by RANJÍ'T SINGH, and given by him in *jaghir* to FATTEH SINGH ALAWALLA. The soil in the vicinity is good, and there are a number of fine *paka* wells, but little cultivation. The zemindars are *Arráins*, more commonly called *Mollies*, to the eastward; a class who seldom engage in cultivation on a large scale.

About six miles beyond *Tihara* is the village of *Tariwála*, opposite to which the right branch of the river again divides, the main stream making an immense circuit to the north-west, and leaving an island of three or four miles in breadth between it and the left channel which ran under *Tihara*. Night overtook us before we arrived at the junction of the three branches, and we were obliged to stop opposite to a village on the right bank called *Ramé-ke*. We were separated from our land party, and *Ramé-ke* could furnish no provision for our boatmen and camp-followers. From *Sidhuan* to *Ramé-ke* fourteen kos.

On the following morning, the 13th, we continued our journey, having previously sent on one of the boats at an early hour to purchase provisions. At *Talwandi* we came up with our advanced party; they had been able, with much difficulty, to procure a rupee's worth of *árad* from that village. There is a ferry, but I saw only one boat. After leaving *Talwandi* the river makes a very sudden turn to the right, round a point which we had much difficulty in weathering; and when this was accomplished, our boats drifted to the opposite shore and grounded on the sand-banks. A mile or more beyond this the three branches unite, and from the point of their junction to the *ghát* of *Miáne* and *Rerú* the river runs in a straight uninterrupted channel, confined by moderately high banks, and presenting in front, as far as the eye could reach, an unbroken surface of water. It is here a fine stream passing by *Punián* where the river is again broken by shoals and sand-banks. The next reach brought us near *Fattehpur*, from whence, leaving *Jhanián* on the left, the deep channel crosses over to the right bank, and in the next sweep to the left under *Maháráj-wála*.

The banks to-day were studded with villages at a distance of a kos, more or less, from the river. Those in the district of *Dharamkot* belong to Mahá-rája RANJIT SINGH, who has a small detachment of cavalry there and a fort; those in the *Fattehgarh* district are held by SHER SINGH BANDEICH, a thanadar under the Mahá-rája, and the rest by Sirdar FATTEH SINGH ALAWALLA. In some the authority is divided, half the village belonging to the *khalsa* and half to the *jághirdár*. They are all small and thinly inhabited.

We stopped at *Maháráj-wála*; estimated distance from *Ramé-ke* ten kos by the river.

This village is in the *Fattehgarh* district, now held by SHER SINGH BUNDEICH as thanadar. The lands are *khálisa* (or rent-free). *Fattehgarh* and the neighbouring country formerly belonged to TARA SINGH GHAIBA of *Kang* on the other side. Like most of the Sikh Sirdars, this person rose from an obscure origin to sudden, but, in his case, temporary power. He was originally a common shepherd, and acquired the name of "*Ghaiba*" (or wonderful) in his boyhood, from the circumstance of his having constructed a rude bridge of rope over the river *Weh*, which falls into the *Satlaj* below *Andrísá*, and across which he was in the habit of driving his sheep to graze on the opposite bank where the pasture was of a better quality. He joined the camp of the *Lahór* chief, who was just then entering on his career of conquest, as a needy soldier, and after serving a campaign returned laden with spoil which he disposed of in collecting a few followers. With these

he commenced a system of depredations on the country. Many needy adventurers flocked to him, till by degrees he found himself at the head of a formidable band; he then raised the standard of independence, proclaimed himself a Sirdar or chief, and commenced adding to his small patrimony by preying upon the weaker of his neighbors. Village after village submitted to his rule, till, by fraud and force, he became master of a large tract of country on both sides of the river. He had scarcely time, however, to enjoy his good fortune, when the extent of his territory attracted the notice of the *Lahór* chief, who did not long want a pretext to dispossess him. The whole of his ill acquired possessions fell into the hands of the Mahá-rája, by whom *Fattehgarh* was confirmed in *jághir* to HARI SINGH, the same person who had held it under TÁRÁ SINGH GHAIBA. At a subsequent period HARRI SINGH became disaffected toward the *Lahór* chief, and in 1825-26 was one among the Sirdars who openly threw off their allegiance to him, and, in virtue of their possessions on the left bank of the *Satlaj*, claimed the protection of the British Government, whom they wished to acknowledge as lord paramount. The others were Sirdar FATTEH SINGH ALAWALLA, Sirdar CHET SINGH of *Kot Kapara*, and QUTUB-U'-DIN KHA'N KASARIA, the Pathán chief, whose family are now in possession of *Mamdot*. It was not thought expedient to comply with their wishes, and they were directed to return to their allegiance to the Khálsa Jí. Sirdar HARI SINGH dying soon after, the territory of *Fattehgarh* was taken possession of by the *Lahór* chief, and has since continued to be *khálsa* land.

On the 14th we left *Maháraj-wála*. The river pursues a very winding course from this place till it passes between *Mundhiála* on the right and *Wála Káli Raon* on the left hand; from thence it runs in a straight direction past *Asappura Tibbi* and *Pipal* on the right, and *Malha Jungh Lúlu-wála* and *Tibbi Kusainé-wála* on the left. These villages are all small and insignificant, averaging from thirty to sixty mud hovels.

The current to-day was so sluggish and the wind so foul, that where the deep channel ran under high banks we had recourse to the tracking rope. There was too great a depth of water to admit of using the bamboo, and where the banks were unfavorable to tracking we had recourse to the oar. The boatmen only used one at a time, and that alone required the services of more than half the crew; the rest were occupied at the stern oar (which is used for a rudder) in counteracting the efforts of the rowers. We made but little way by these

means, and the boatmen seemed very glad to abandon the oar for the rope where the banks admitted of tracking.

After passing the village of *Pipal* we came in sight of the right bank of the *Beáh* or *Beás*, stretching across the horizon from N. E. to S. W. It is very high, and has a commanding appearance contrasted with the flat country which it overlooks. Before arriving at the junction of the *Beds* and *Satlaj* we passed a small river on our right, near the village of *Andrísá*. This was the *Wenh*: it measured in breadth at the mouth forty yards, but was much narrower a little higher up, and had a depth of 12 feet. The *Wenh* rises in the hills which recede northwards from *Beláspur* at a place called *Ghar Shan-kar*, and in its course through the *Doáb Bist Jalindar*, passes between *Phagwára* and *Jalindar*; from thence southward to *Dakni ká Sarái*, and south-west to *Nakodir*. From *Nakodir* its direction is west to near *Sultánpur*, when it turns to the south and enters the *Satlaj* below *Andrísá*. The length of its course may be roughly stated at sixty kos; its bed is never quite dry, but it has very little water during the months of January, February, and the early part of March.

The *Beás* joins the *Satlaj* about two kos below *Andrísá*. It has by no means so large a body of water at the junction as the latter river, but its current is stronger and water clearer. The high bank which was visible from *Pipal*, is more than a mile from the present channel. After meeting, the two rivers are split into numerous channels, divided by shoals and sand-banks. The *Satlaj* throws off one large and a number of smaller branches to the left, but its main channel continues its course under the right bank past the ghât of *Hari-ke*, carrying with it the water of the *Beás*. The large branch to the left runs under a high bank past the village of *Bhidan-wála*. The ghât at *Hari-ke* is near three miles below the present junction of the two rivers. The village itself and *chháoni* are on the top of the high bank at a distance of a mile and a half across the sand from the ghât. *RANJIT SINGH* has always a party of horse from one to two hundred strong stationed at this place. From the 14th to the 28th December the boats were detained at *Bhidan-wála* in expectation of the arrival of the mission from *Lahór*. During this time I had ample opportunity of judging of the extent of traffic passing by this ghât. Thirty-two boats with three men to each were unceasingly employed from morn to night in transporting loaded hackeries and beasts of burthen of every description across the rivers. I observed little difference on one day from another—it was a scene of constant activity and bustle.

The passage of the ghât generally occupied from fifteen to twenty minutes.

Nearly the whole of the trade of *Affghánistán*, *Kashmír* and the *Panjáb* with *Hindustán*, and by *Bombay* and *Calcutta* with Europe, passes by this ghât. Independent of the foreign trade, it is a great commercial thoroughfare for the interchange of the productions of the countries more immediately on the banks of the river *Satlaj*. The *Mulk Róhi* from the neighborhood of *Farid koth*, *Ropur koth*, &c. sends by this route the immense quantities of grain which it supplies to *Lahór* and *Amritsir*. Lighter articles, the *báfta* and fine cloth for *pagrís*, manufactured in the *Doáb Bist Jalindar* at *Ráhon*, *Phagwára* and *Hushiarpur*, which are in greater demand in the upper part of *Hindustan*, pass also by this route.

I was unable to ascertain the average amount of daily collections at the ghât, from the circumstance that the duty of great part of the merchandize which passes is not levied till its arrival at *Amritsir*, and merely pays for a *rowána* in crossing the river. It is the same with merchandize coming from *Amritsir*, which is taxed before leaving that place; this refers to the right bank of the river.

The following list, obtained from the ghât munshí, shews the rate of collection on the left bank.

For a camel loaded with grain,	0	5	0
For ditto ditto with salt,	0	5	0
For ditto ditto with <i>qund shakar</i> ,	0	7	6
For ditto ditto with <i>shakartari</i> and first kind of <i>kirana</i> ,	3	0	0
For ditto ditto with cloth,	4	11	0
For a large <i>tári gári</i> , loaded with any description of articles, except grain,	1	15	0
For a <i>gári</i> load of grain to merchants,	1	5	9
For ditto to brahmans, to <i>faqirs</i> and <i>bhais</i> ,	0	13	0
For ditto to a maund of coarse <i>kirana</i> ,	0	1	9
For ditto to a maund of <i>pushmina</i> ,	4	1	0
For ditto to a maund of opium and indigo,	2	0	0
For ditto to a donkey load of grain,	0	1	3
For ditto to a bullock or pony load of grain,	0	1	9
For ditto to a <i>gári</i> load of salt,	1	13	0

At *Jáné-gill*, 12 miles below *Hari-ke*, the united streams of the *Beás* and *Satlaj* are called the *Ghara*, but known to the natives by the name *Nai*. Between *Hari-ke* and *Firozpur* are the ghâts of *Húmad-wála* and *Talle-wála*: the former has twelve, and the latter ten boats. Part of the trade of the *Panjáb* with *Hindustán*, and a small portion of that from *Khorasán* and *Affghánistán* which enters the *Panjáb* at *Dera Ismael Khán*, crosses the *Satlaj* at these ghâts. The roads by which the

trade passes from them and from *Hari-ke* are much infested by robbers. In the immediate vicinity are the Dogrí and Jat zemindars who are notorious for their thieving propensities. From *Hari-ke*, and lower down the river, to *Lahór* and *Amritsir*, the Akalis; and from *Firozpur* and *Hari-ke* to *Ambalah*, the country of the Sodhie Sahebs has to be passed. The merchants engaged in this trade contract with the owners of the camels and *gárís* for the safe conduct of their goods to their place of destination, and these latter make their own arrangements with the disorderly tribes whose territory they have to pass through; the escort, one of their number, is generally sufficient to ensure safety.

Below *Hari-ke* on the left bank of the river a tract of heavy grass jungle extends for several miles—it is here and there interspersed with the *jhau*; and there are numerous inlets and creeks from the river which insulate great portions of it. The islands thus formed are covered with the thickest jungles; those of the *jhau*, which is strong and elastic, are almost impervious to horsemen, while those covered with grass rising to the height of twelve and fourteen feet, are cut into deep ravines and contain large pitfalls. Tigers are found in these jungles. I went out in pursuit of them with Sirdars RATAN SINGH, GHIRJA REA, and a large number of his followers mounted on horseback. The Sirdar gave strict orders to his men not to use their matchlocks, and I anticipated the novel gratification of seeing a tiger attacked and killed sword in hand. The traces of them were innumerable. Every *nala* we crossed presented fresh foot marks; and though not so fortunate as to encounter any, we must have been following close upon them the whole day. The ground is unfavorable to the sport both for horsemen and elephants, owing to the number of *daldals* and quick-sands.

On the 3rd of January at *Firozpur*. The fort which is distant about three miles from the river was built by Sultán FERÖZ III. nephew to the emperor GHÍAS-U'-DIN (TUGHLAK), and who reigned from A. D. 1351 to 1387. It is an irregular building, of no strength, and having little means of defence. The interior is filled up with soil to half the height of the outer walls, and crowded with paltry brick houses and mud hovels separated only by alleys about six feet wide. The present possessor of the fort and adjacent territory is RÁNI LACHMAN KAUR, widow of DHANA SINGH.

NOBÁHU SINGH, the brother of GUJAR SINGH, one of the joint Sikh rulers of *Lahór*, was the first among the Sikhs who conquered and held this territory. From him it descended to his son GUR

BAKHSH SINGH, who added to it large possessions on both sides of the river. On the death of GUR BAKHSH SINGH, his four sons divided the territory between them, and the fort and adjacent lands fell to the share of DHANA SINGH before mentioned. DHANA SINGH dying without male issue, his three surviving brothers put in their claim to the estate, but the widow LACHMAN KAUR referred her cause to the Political Agent at *Ambála*, and it was ultimately decided in her favor by a reference to the Sháster law.

The *Kaggar* river, from which FIROZ SHÁH III. dug a canal to the *Kerah*, is said to have emptied itself into the *Satlaj* near *Firozpur*. We found no trace of it. If the *Kaggar* be understood to be the same river with the *Gaggar* which ran between *Ambála* and *Sarhind*, and afterwards received another river from *Shahabad* and the *Saraswati* from *Thanesar*, there must be some mistake in supposing that it ever joined the *Satlaj* near *Firozpur*. The old course of the *Gaggar* is well known; after reaching the *Bhatnér* frontier it went by the name of *Sótre*, and its direction through the desert to near *Dilawen*, where it was lost in the sands, may be traced by the forts of *Suratgarh*, *Chehárgarh*, *Phulra 1st*, *Phulra 2nd*, *Mojhgarh*, *Marrath*, *Rukkanpur*, which were built on its banks. This channel has long ago been filled up with sand, and it is only here and there at long intervals that any traces of it remain.

From the 3rd to the 12th of January we were detained at *Firozpur*, surveying the boundary of the Sirdarni's little territory. We found it very ill defined and disputed on every side. Of the country we saw, not more than one-thirtieth part was under cultivation; the rest was either entirely barren or covered with a low straggling brushwood of no value. There was a large tract of *karil* and *jhand* jungle, and I also heard of a forest of *sisu* at some distance, but did not visit the spot to ascertain the fact.

In the *jhand* and *karil* jungles, which I traversed in following the *Firozpur* boundaries, I observed several sites of towns and villages, and a great number of fine *paka* wells, now half filled with rubbish and fallen to decay, but which sufficiently prove that the country was formerly thickly inhabited. It has suffered much from the misrule which has long prevailed. The petty states by which it is surrounded are so promiscuously interwoven in their limits that it would be difficult to point to one among them which is not at variance with all the rest as to its boundaries. To this circumstance must be mainly attributed the immense quantity of waste land which meets the eye in every direction; for no sooner does one party

attempt to reclaim a portion from the desert, than the rest interfere to dispute their right to the soil. As we receded southward from the river, the sand assumed that undulating appearance which is described as characteristic of the skirts of the Indian desert, small mounds occurring at intervals, the soil of which was hard and covered with thorn and brushwood. The wells at a distance from the river were of considerable depth; but the territory, as was once the case, might be made independent of them and fertilized at very little expense. The dry bed of a *nala* called the *Sukrí* traverses it in various directions, and it would only require a canal a mile in length to let into it the waters of the *Satlaj* near *Tihára*.

The zemindars are Jats and Dogres (also a caste of converted Hindus); they are chiefly engaged in pastoral pursuits, rearing large herds of buffaloes, on the sale of the *ghee* and milk of which they depend for subsistence. It is probable they have been driven to this life by the unsettled state of the country, which precludes in a great measure all agricultural employment; it does not appear that they are from remote time a pastoral people. The country, as I before observed, bears marks of having been much more generally cultivated at an earlier period; and though the present race have become addicted to predatory habits, arising from the circumstances of their situation under petty authorities at variance with each other, it would not be difficult, under a better ordered government, to give them a taste for more peaceful and industrious occupations. At present they are miserably low in the scale of civilization, and the feuds existing among them, which are fomented rather than suppressed by their rulers, are not unfrequently the cause of bloodshed. The faith they profess is the Muhammedan, but they are grossly ignorant on the subject of their religion, and do not pay much attention to the outward forms of it. The Korán is little consulted. The elders of the village decide most of their differences, and the parties not abiding by their decision are left to seek their own redress.

In the detection of theft and other offences, the practice of chewing rice and immersing the head under water, and other equally infallible tests, are commonly resorted to. Every species of torture is put in practice by the authorities to obtain forced confessions.

There is little difference observable in the appearance of the peasantry here from the same class in the vicinity of *Lodiana*; but beyond *Firozpur* the Dogre caste are distinguished by a greater swarthinness of complexion and harsher features. They are also more dirty in their dress and persons, and many among them go bare

headed. The Hindu merchants, from the command which they have of money, exercise a preponderating influence in the internal management of the *Firozpur* domain. The ryuts, from their extreme poverty, are forced to mortgage their crops to provide themselves with seed and the necessary implements of husbandry. Money is advanced at an enormous rate of interest, the lowest in the most favorable seasons being half an anna per month for every rupee; but the necessities of the people are such, they are now frequently obliged to pay $1\frac{1}{2}$ anna per month, and compound interest is charged after three months. The cattle and even the ploughs (which resemble those used to the eastward), are the property of merchants. It requires three pairs of bullocks to work a well during twelve hours of the day, and the quantity of ground cultivated is fifty *kacha* bigahs. The poor from the neighboring territories bordering on the desert resort to the banks of the river to cultivate the autumnal crops and earn a bare subsistence, but their attachment to the desert in preference to the climate near the river prevents their settling.

On the afternoon of the 11th we took leave of the Sirdarni and started next morning for *Mamdot*. A mile beyond *Firozpur* the river divides into two branches, the deep channel continuing under the left bank running separate for more than a mile; they again unite, and soon after splitting again unite at a short distance above the ghât of *Bare-ke*. *Bare-ke* is in the direct road from *Firozpur* through *Kasur* to *Lahôr*, from which it is distant thirty kos. It is the nearest point of approach of the *Satlaj* to that city. There are only four boats at the ghât, which is not a very considerable thoroughfare.

The boats here are quite different from those higher up on the *Satlaj*. They are flat-bottomed, but have high sides, and both ends are pointed; they measure about thirty feet in length by ten in breadth, with a depth of two and a half to three feet, and are very strongly built: the waste is partitioned by heavy beams running across, which give strength to the sides. The poop and forecastle are planked. Altogether there is an appearance of lightness and hardness about them which makes them as much surpass the *Ravi* boats as those do the craft in use higher up the *Satlaj*. The mode of propelling them is somewhat the same as sculling. An immense oar is lashed to the stern, the arm of which usually consists of two, or three joined pieces of wood, and is curved in such a manner that the end or handle stretches horizontally over the poop, where one, two, or three persons are placed to work it to and fro. It serves both to propel and direct the boat in its progress.

Near the village of *Kilcha*, where a small *nala* enters the *Satlaj* from the south, we were met by the headman of the Pathán chief of *Mamdot*. He was attended by a small party of Pathán horsemen armed with bows and arrows for the chase. They were all equipped and well mounted, and distinguished by a soldierly bearing. They escorted us along the bank, occasionally flying a hawk or discharging an arrow at the black partridge, which their progress through the *jhau* and cultivation disturbed from their hiding places.

The soil on the left bank was a rich loam, the deposit of the river ; when dry it is much split into fissures, and riding over it rendered exceedingly disagreeable, if not dangerous, and where moist it is barely capable of supporting the weight of a horseman.

Between the villages of *Kandi-ke* on the left and *Chawála* on the right bank, we passed another ghât, where there were four boats of the kind last described. The country partially cultivated on both sides, and the river broad and uninterrupted in its channel. After passing *Futtuáwala* we saw no villages near the banks for a distance of five kos, the *jhau* jungle in most places obstructing the view. The river again intersected with sand-banks and banks low.

We halted below *Mamdot* ; estimated distance from *Firozpur* $11\frac{1}{4}$ kos.

The fort is distant two miles from the present channel of the river. (In the rainy season the river runs within half a mile of its walls.) It is a square with a round tower at each corner and one in the centre of each face. To the east and west are gateways. The outward walls are of burnt bricks fifty feet high, and ten thick, of *paka* and *kacha*. The interior space is filled up with the soil from the outward moat, and rises to half the height of the walls : the whole is crowded with houses, separated only by narrow alleys barely two yards in width. The towers command an extensive view of the surrounding flat country.

The present possessors of the fort and adjoining territory are a Pathán family, formerly masters of *Kasur* and other large possessions on the opposite side of the river. The old fort, on the side of which the present one was raised, is said to have been built in the time of MUHAMMED SHÁH III. the son of the GHIAS-U'-DIN TUGHLAK SHÁH. In the reign of AKBAR and his successors it was attached to the sirkar of *Debálpur* in the Súbah of *Multán*. After the decline of the *Delhi* empire it was destroyed by the Dogre zemindars to prevent its being used as a stronghold by the marauding Seiks ; but soon after, when the *Lahór* province and the greater part of the *Báwuní*

of *Sarhind* fell into the possession of these adventurers, SOBHÁ SINGH KUAHEEA, one of the three joint rulers of *Lahór*, overran the country and bestowed it in *jághir* on one of his followers, KAPU'R SINGH THOGA. This person repaired the fort and held undisputed possession for a long period; he extended his territory as far as the *Baháwalpur* and *Khai* frontier, but owing to some measures highly offensive to his Mussalman subjects the Dogres, they rose against him and he was compelled to flee for assistance to SOBHÁ SINGH. SOBHÁ SINGH sent a force with him and reinstated him. The Dogres again rebelled and called in RAI AHMED MUNJH to their aid; but it not being in his power to assist them at that time, they were obliged to effect a reconciliation with KAPU'R SINGH, who continued in possession. At a subsequent period RAI AHMED MUNJH expelled KAPU'R SINGH from the country and established himself at *Mamdót*. He razed to the ground the remains of the old fort, and built the present one on its site: it remained the seat of authority under him for upwards of nine years. At his death he was succeeded by his son RAI ILIÁS, on whose death shortly after without issue, the Dogre zemindars, fearing a return of their old enemies the Sikhs, sent a deputation to wait on NIZAM-U'-DIN KHÁN, and QUTUB-U'-DIN KHÁN, the Pathán chiefs of *Kasur*, and to invite them to come and take possession of the fort. Accordingly the retainers of RAI ILIÁS's family were expelled, and QUTUB-U'-DIN KHÁN and his family formally reinstated as their rulers.

NIZAM-U'-DIN KHÁN and QUTUB-U'-DIN KHÁN had been troublesome enemies to Mahá-rája RANJIT SINGH, during the time they held possession of *Kasur*, and had resisted by every means in their power, and by inciting others to resist, the ambitious designs of that chief. He made repeated attacks upon their forts, in all of which he was repulsed; at length, finding force unavailing, he had recourse to other measures, and by bribes and artifices succeeded in sowing dissension in the family of NIZAM-U'-DIN KHÁN, and instilling treachery into the minds of his kinsmen and followers, two of whom basely murdered their chief in his sleep at *Kasur*. His brother QUTUB-U'-DIN, who was absent at the time, returned and surrounded the fort, but failed to secure the traitors. Suspecting all alike, he withdrew his confidence from his own kinsmen and committed the custody of his forts to a family of Syeds. He then entered into negotiations with the ruler of *Lahór*, in the course of which SAIF-U'-DIN SHÁH, one of the Syeds above-mentioned, was won over by the Mahá-rája and betrayed the trust reposed in him by QUTUB-U'-DIN. The Syeds under his orders delivered up to the Mahá-rája's officers all the forts in their custody.

The widow of NIZÁM-U'-DIN was leagued with the Mahá-rája against QUTUB-U'-DIN, who, unable to stand his ground, came to the resolution to abandon *Kasur* and his possessions north of the *Satlaj*, and soon after retired to *Mamdot*. There he remained in undisputed possession till the Mahá-rája crossed the river in 1808-9, when, seeing that resistance was useless, he wisely conciliated his enemy by a voluntary submission. The Mahá-rája confirmed him in the possession of *Mamdot* on the usual condition of military service, and he continued to furnish a quota of two hundred horse for the service of the state.

QUTUB-U'-DIN KHÁN died about a year ago at *Lahór*; he had always been anxious to throw off his allegiance to the Mahá-rája and be taken under the protection of the British Government. In 1826 he openly sought the protection of Captain MURRAY, Political Agent at *Ambála*, but on that occasion was, after some correspondence, directed to return to his allegiance to the *Lahór* Rája.

The present possessor of the *jāghir* is JAMÁL-U'-DIN KHÁN, the son of QUTUB-U'-DIN KHÁN. He was not at *Mamdot* when the Mission passed, but his younger brother, a fine lad of about fourteen years of age, paid us a visit, which we returned. The interior economy of their establishment showed a thorough disregard of the conveniences of life. Men and horses were indiscriminately huddled together in the different court-yards inside the fort, and of the two the horses were perhaps the better lodged.

Hawking and hunting the deer seem to be the great occupation and business of their lives. At our interview with the young chief, the subject of merchandize on the river happened to be introduced, and some questions were asked as to the relative price of grain at *Mamdot* and lower down the river, at which the whole assembly stared with unfeigned astonishment, and referred us for an answer to our questions to some *baniahs* who were sitting at one corner of the house tops when our interview took place.

The *Mamdot* territory extends upwards of thirty kos along the banks of the river, and varies in breadth from fifteen to seven miles. It has been much improved since it came into the possession of the present family both in its productions and population.

From *Lodiana* to *Mamdot* there is little difference of soil and produce. The ground near the river becomes harder and richer. As you leave *Lodiana* and approach *Firozpur* the light sand disappears. In the autumn are sown *géhun*, *nakhud*, *chola*, *kangani*, *munj*, *barrera*, *massan* and *jo-chana*, which are reaped in the spring, or during April and May. The garden vegetables of that season

are *benghan*, *kire*, *chulai ság*, *tarkakril*, *tarbuze*, *karbuze*, *khurja chaka*. Tobacco is also grown in small quantities. In the spring and as late as June are sown *nai shakar* or sugar-cane, *mákí*, *júar*, *másh*, *mung*, *moth*, *kanjad* or *til*, *bájra*, *pambzár*; and the vegetables are turnips, carrots, spinach, *sohá*, *gandana* or leek, *gandálon ká ság*, *karam ká ság*, onions. If rain falls plentifully in January, they have an intermediate harvest of coarse rice and other small grains, which is reaped in June. Above the *Mamdot* territory the ground requires much manure to render it productive, but below it commences what is called the *Serab* country, where the overflowings of the river leave a rich deposit, which requires but one turn of the plough to yield a plentiful harvest, and where wells are little used for purposes of agriculture. Gram is not grown in any quantity below *Mamdot*, and the sugar-cane totally disappears.

On the 14th we started from *Mamdot*. The banks of the river in some places higher than we have hitherto anywhere observed them. The land is here irrigated by means of *káhrez* or water-courses; pits are dug close on the banks of the river, and water let into them by channels dug through the banks and raised from them by the Persian wheel.

We passed a few temporary hamlets near the river, but villages were at a distance, and distinguishable only by the clump of trees by which they were surrounded. Opposite the village of *Bábul-ke* was a *ghât* with two boats.

The *jhau* jungle on both sides of the river high and thick, but parched up. At sun-set we came to on the right bank near the village of *Kagge-ke*, where was a remarkably fine *pipal* tree. Estimated distance from *Mamdot* $11\frac{1}{2}$ kos. Our land party halted at *Mohan-ke* on the left bank, about three kos from the river, as it is said to be a larger place than *Mamdot*.

On the 15th we arrived at *Bagge-ke*, estimated distance by the river 10 kos. Villages at a distance from the banks, which were for the most part covered with *jhau* jungle and the *kana* reed. Now and then a small patch of cultivation intervened.

The channel much intersected by sand-banks: winding in the river inconsiderable. We passed one *ghât*, at which there were two boats.

On the 16th at *Ladhu-ke*, estimated distance by the river $7\frac{1}{2}$ kos. At the village of *Johad-ke*, the only one close on the banks, there were two boats and a number of the temporary wells or *káhrez* before described. I observed one where the water was conveyed over a sand-bank across the bed of the river for the distance of half a mile,

and was then raised by a well and Persian wheel to a higher bank, over which another channel conducted the water to the permanent banks of the river. Here the same apparatus raised the water to a level with the country to be irrigated.

The river increasing in breadth and more winding than yesterday; the banks occasionally twelve and fourteen feet high, and covered to the water's edge by heavy *jhau* and grass jungle, which are likely to prove embarrassing to boats tracking up the river.

On the 17th we arrived at *Jagveré*, estimated distance $15\frac{1}{2}$ kos. About four kos beyond *Ladhu-ke* we passed the boundary of the *Mamdot* territory opposite to *Kallandir-ke*, and, a kos further on, entered that of Nawáb BAHÁWAL KHÁN, opposite *Rana-watta*. Between these places there is a dense forest of the *jhau* which rises to the height of twenty and more feet, and is almost impenetrable. The zemindars of these parts find it a secure refuge from the oppressive demands of their rulers. The little cultivation they engage in depends much on the course of the river. They have no settled habitations, but wherever the banks of the river afford facility for digging their temporary wells, they erect their hamlets of grass and *kana* reed, and commence cultivating. A slight change in the course of the river often obliges them to remove to a more favorable spot, and it rarely happens that the same people cultivate the same fields for three seasons together.

We passed the ruins of a village, *Watter Shah*, on the right bank, where there was a ghât with two boats. Opposite the village of *Azmut-ke* we were met by the officer in charge of the Khán's frontier district, ULLA BACHAYA, the nephew of the Khán's Vizier, a sufficiently mean-looking personage, and who, in dress and manner, led us to draw no very favorable conclusions as to the style of the *Baháwalpur* court. He was attended by a handful of ill-mounted and dirty-looking horsemen, whose sombre and uncombed appearance formed a striking contrast to the gayer equipments of our Pathán friends.

Winding in the river considerable. In a few places where confined by high banks, we had an uninterrupted deep channel averaging seven hundred yards in breadth.

At *Jagveré* we found Nawáb GHULÁM QÁDIR KHÁN, the mehmándár sent on the part of BAHÁWAL KHÁN to attend us to *Baháwalpur*, and who had been waiting our arrival at this barren spot for the last three months. On the morning of the 18th he paid us a visit, and we were introduced to a corpulent, good-humoured, *baniah*-looking person, whose manners, if not highly polished, were frank and

unaffected. He was richly dressed in cloth of *khimkáb*, with a handsome *lúngí* for a turban, and wore a superb shawl for a *kamarband*; but the whole was in bad taste, and his attendants were as wretchedly shabby and mean as he was fine. The Nawáb spoke a very intelligible Hindustání, but the language of his followers was quite foreign to us. It differs from Hindustání, not so much perhaps radically as in the termination of the words, and the peculiar tone and manner in which it is spoken, which is drawling and nasal, much more disagreeable to the ear than the Panjábí of the bawling Sikhs. We were better pleased with the boatmen of the *Baháwalpur* boats than with any one we saw in this train of our new acquaintances. Their manners contrasted favorably with the rude specimens we brought with us from *Lodiana*. They have much the appearance of a sea-faring people—much of the alacrity and briskness which we admire in our own sailors.

The *Baháwalpur* boats are strongly built, but clumsy. In shape they are square fore and aft; the poop and forecastle are planked, and the former raised very high, so that the person steering is able to look over the *chappared* apartment which is in midship. The rudder is of curious and unhandy build, but has great power. The largest of the boats there measured eighty feet in length and about three feet in depth. They are all furnished with a square sail and masts which strike; and have two oars of immense size, the largest requiring six and seven hands to ply each of them.

On the 19th at *Bunga Jawán-ke*, estimated distance $7\frac{3}{4}$ kos. On starting from *Assap-wála* we were greeted with the novel and pleasing sound of a sailor's cheer from the crews of the *Baháwalpur* boats. Each boat's crew, as their boat left its moorings and dipped oars into the water, gave out a long pealing sound, which was responded to by all the rest in succession. The cry, as near as I could distinguish the words, was "*Bhum, Baha al Hai*." (*Baha al Hai* is the name of a patron saint of the boatmen of this country and on the *Indus*.) The boatmen stand to their oars, and every muscle of the body is brought into play in the motions which they go through. When the oars are dipped deep into the water, the outside men are frequently suspended from the handles which they drag down by their weight till the opposite ends or shafts are disengaged from the water. I should say there is more exercise with less fatigue in this than in our method of rowing. The rowers keep good time.

We had to contend against a strong wind, which prevented our making much progress to-day. We passed only two or three villages

on the right bank. We left the district of *Assap-wála* (which begins from *Rana-watta*) and entered that of *Gurjiana* or *Fattehgarh* about four kos before we arrived at *Bunga Jawán-ke*.

The country from *Rana-watta* to *Gurjiana* was formerly taken possession of by LAINA SINGH, one of the joint rulers of *Lahór*. Mahá-rāja RANJIT SINGH subsequently took it from CHET SINGH, the son of LAINA SINGH. It was afterwards held by BHAI LÁL SINGH, and taken from him by QUTUB-U'-DIN KHÁN, who annexed it to the *Mam-dot* territory. About three years ago, BAHÁWUL KHÁN, called *bará* BAHÁWUL KHÁN, in distinction to the present KHÁN, conquered it from QUTUB-U'-DIN KHÁN, since which time it has remained annexed to the *Baháwalpur* territory.

The country increasing in wildness and the jungles thicker the further we proceed.

On the 20th to *Chine*, estimated distance seven kos. The villages at a distance from the river. On the right bank heavy jungle nearly the whole way. We came down a noble sheet of water to-day, where the river ran without a curve for some miles between moderately high banks.

On the 21st to *Bachian-wála*, estimated distance eight kos. We passed a few temporary hamlets on the river side, but the *jhau* jungle prevailed with little interruption on both banks throughout the journey. The banks high and the channel less intersected by sand-banks than usual. We left the district of *Gurjiana*, and entered that of *Musáferan-wála*, about two kos before we arrived off *Bachian-wála*.

A few bricks of an enormous size were picked up at a village on the way down, (*Bharám-ke*.) They had been taken from some ruins laid open by the river about three months previously. The ruins were described by the villagers as the remains of the wall and turret of a fort sunk more than six feet below the present surface of the surrounding country. They said that the marks remained in the banks where the bricks had been washed away, that by digging other parts of the ruin would be found more perfect. It was determined to visit the place on our return from *Baháwalpur*. The bricks were marked with three curved lines in the shape of a horse-shoe, and from that circumstance referred by the Hindus of our party to the period of the *Treta Yug*.

On the following day, the 22nd, we crossed the river and went to *Pákpattan*, distant about eight miles from our boats and about five from the nearest point of the river. It is approached from a perfectly level and open plain of four miles in extent, and, seen from that distance,

has the appearance of a citadel perched on the summit of a lofty eminence. It is built on the *thae* or site of the ancient fort of *Ajwadin* or *Ajodin*, and is a place of great sanctity, having been the residence for a number of years of the celebrated Mussalman saint Shekh FARID-U'-DIN, to which circumstance it owes its present name of *Pákpatan*, or the ferry of purity. Under its former name of *Ajwadin* it is celebrated as the spot near which the *Satlaj* has been so often passed by Mussalman conquerors in their invasions of *Hindustán*. In A. D. 997 *Ajwadin* was taken and plundered by Sultán NÁSIR-U'-DIN SABACTAGI'N; but accounts vary as to whether he crossed the *Satlaj* in that expedition: in some he is stated to have extended his ravages as far as *Bhatnér*, the capital of the *Bhatti* country. In A. D. 1001, Sultán MAHAMED GHAZNAVI, the renowned son and successor of SABACTAGI'N, forded the *Satlaj* in the vicinity of *Ajwadin* and plundered *Bhatnér*. In his subsequent numerous invasions of *Hindustán* he followed this route more than once.

In A. D. 1079 Sultán IBRÁHIM crossed the *Satlaj* at this point in his second Indian expedition. After the Ghaznian dynasty, Sultán MAHAMED GHORI', called SHAHÁB-U'-DIN, passed by this route and by *Bhatnér* when he took *Asi* (or *Hansi*) in his battles with rája PITHAURA. In A. D. 1397-8 the conqueror AMIR TIMOUR in his invasion of *Hindustan*, after laying in ruins *Débalpur* and *Ajwadin*, proceeded across the river with part of his forces and destroyed *Bhatnér*, whither the inhabitants of the two former towns had fled for protection.

Close under the town to the north is the dry bed of a river which they call the *Dandi*, probably the *Dond* mentioned by Major RENNELL. Four kos more to the north is another dry bed of a river which they call the *Sohag*; and beyond this about ten kos from *Pákpatan* is the old bed of the *Beás*, which, separating from the *Satlaj* below *Hari-ke*, formerly ran close under *Kasur* and did not again join that river till within twenty miles of *Neh*. In the time of AKBAR, the *Doáb Bist Jalindar* extended to *Hamadpur Dar Behli*, fifteen kos above *Neh*.

To the south of *Pákpatan* in coming from our boats we crossed a *nala* which had a very high bank; its bed was in some places dry, in others it had one and half feet of water. I inquired of the villagers if they had any particular name for it, but they said not; neither did they know any thing about the *Harari Narnay* or *Qoud* mentioned by Major RENNELL. The ground between this *nala* and the *Satlaj* was low, covered with thick jungle of the tamarisk and patches of fine-looking wheat. It is no doubt overflowed in the rainy season, when

the breadth of the river from the bank of this *nala* to the opposite high bank must be more than four miles.

We remained at *Pákpatan* till the 26th, making arrangements for reducing to order the predatory tribes of that neighborhood.

On the 23rd we visited the shrine of Hazrat Shekh FARID SHAKARGANJ* in the town of *Pákpatan*. We had to ascend more than forty feet to the top of the mound on which the town is built. The ground sounded hollow to our horses' hoofs as we threaded through numerous narrow streets and alleys, many of which were lined with miserable objects of charity, among whom here and there might be seen females enveloped in the *burkhá*, pretended descendants of the Prophet, who importuned for alms with a perseverance which we found it difficult to resist. After descending again by a flight of steps to a level with the surrounding country, we were conducted into a small square paved court surrounded by the lofty brick walls of the adjacent houses. In the centre of this stood the *maqbará*, a plain insignificant building, having one small apartment, in which was the grave of the saint covered with faded drapery. There were two doors to this apartment, one to the north and one to the east. That to the east, called the "door of Paradise," is never opened but on the fifth day of the sacred Moharam, when numbers of pilgrims, both Hindus and Musalmans, come to visit the shrine, and all who pass through this doorway are considered saved from the fines of perdition. The doorway is about two feet wide, and cannot be passed without stooping, and the apartment itself is not capable of containing thirty people crowded together; yet such is the care which the saint takes of his votaries on these occasions, that no accident or loss of life has ever been known to occur. A superlative heaven is allotted to those who are first to enter the tomb on the day mentioned. The rush for precedence may, therefore, be better imagined than described. The crowd of pilgrims is said to be immense, and as they egress from the sacred doorway, after having rubbed their foreheads on the foot of the saint's grave, the air resounds with their shouts of FARID! FARID! Several relics were shewn to us, among which the most curious was, a round flat piece of wood of the size and shape of an Indian's bread or *chapáti*. In the long fasts which the saint imposed on himself, he is said to have solaced his hunger by gnawing this hard substance.

There is a couplet very common throughout the *Panjáb* which has reference to this story.

The ancestors of Shekh FARID-U'-DIN first came to *Multán* in the

* See some account of the same saint by Munshi MOHUN LA'L in the last volume.—ED.

train of BEHRAM SHÁH, of the Ghaznavi family, and continued to fill situations of trust and emolument in that province, until it fell into the hands of Sultán MAHAMED GAURIE, (SHAHÁ'B-U'-DIN.) When Hazrat JALÁ'L-U'-DIN, the father of Shekh FARID, fled to *Cháwe Múshaikh*, a village on the banks of the *Satlaj*, where he lived the life of a hermit, practised great austerities and became celebrated for his great sanctity. At this place Hazrat Shekh FARID-U'-DIN was born; he was sent for his education to *Multán*, and afterwards spent many years in travel. At *Multán* he became celebrated as a *Sáheb Kárámat*, or worker of miracles, and many ridiculous stories are told of his performances. Among others it is related that whenever he felt hungry he would throw into his mouth a handful of dust or pebbles which immediately became sugar. He practised similar metamorphoses on the goods of other people, and turned so many things into sugar that he was universally known, and is so to this day, by the affix to his name of *Shakar-ganj*. Hazrat Shekh FARID-U'-DIN SHAKARGANJ and his posterity were chiefly instrumental in converting to Islámism the numerous different tribes of Játs and Gujur or Gickers, descendants of the Rajpút shepherds, who so often fought bravely against the invading armies of the north. The descendants of Bábá Shekh FARID are supposed to have inherited from him the power of performing miracles, and several of them became celebrated throughout *Hindustán* for their sanctity. At *Agra*, *Síkru*, and *Dehli* their shrines witness to the respect in which their memory is held by the Mussalman population. AKBAR SHÁH owed to the prayers, we are told, of one of the family (Shekh NUR-U'-DIN, or NIER-U'-DIN) the birth of his son JEHÁNGIR. In the early attempt of the Sikhs to lay waste the country between *Multán* and *Lahór*, one of the descendants of Shekh FARID-U'-DIN at *Pákpattan* placed himself at the head of a number of converts, Ját peasantry, and kept his ground so well against these marauders that they thought it advisable to come to an amicable arrangement with him; and, in a treaty which he concluded with one of their chiefs, he was allowed to enjoy in independence the revenues of *Pákpattan* and several villages attached to it. At a later period, when the Sikhs became united under one chief, the Shekh-zadas were despoiled of their possessions. The Mahá-rája now allows them one thousand rupees a year for their maintenance, derived from the town duties of *Pákpattan*; besides which, they have a fourth share in four small villages in the neighborhood.

On the 27th to *Toba Sádát*, in the district of *Musá-íran-wála*, estimated distance nine kos.

On the 28th to *Akú-ke*, in the district of *Cúsim-ke*, estimated distance nine kos.

On the 29th to *Dola*, where we entered the district of *Jheddo*, estimated distance seven kos.

On the 30th we passed through the districts of *Jheddo* and *Sháh Farid*, and entered the *Húsilpur* district about two miles before we came to our halting place at noon, estimated distance nine kos.

On the 31st we halted at noon.

On the 1st of February at *Palra*, estimated distance $8\frac{1}{2}$ kos. The face of the country varies little in appearance, being day after day the same succession of tamarisk jungle, the deep green of which is now here and there relieved by a shrub resembling the willow in leaf and color, which the natives call *jhat*, and from the root of which the *miswaks* or tooth-cleaners are commonly made. From *Ráná-watti* near the *Mamdót* and *Baháwalpur* frontier the signs of cultivation gradually disappear; and near *Pákpattan* the country becomes extremely wild; we lose all trace of habitations near the river, save, par hazard, a few temporary grass hamlets. After entering the *Húsilpur* district an improvement is perceptible. We again see the Persian wheel at work, and the banks of the river occasionally lined with a wonder-gazing populace. The canals and water-courses increase in number as we progress onwards. Those we have hitherto seen vary in breadth at their mouths from ten to twenty yards, and are at present dry, being much above the level of the river, but from early in May to the end of September they serve to irrigate the country to the distance in some instances of thirty miles from its banks. Smaller branches are cut in every direction from the main canals, so that the whole country is covered with them, and travelling in that season rendered disagreeable and difficult.

During our journey of the last two or three days we have been pleasingly reminded of having entered a Mussalman country by the strict attention every where paid to the time of prayer. In the open fields, where a minute before the air has resounded with the voice of labour, every thing is suddenly hushed,—the shrieking Persian wheel is at rest, the cattle are freed from the yoke, and the peasants may be seen ranged together in small parties on their mats of the palm tree, going through their forms of devotion with an air of the greatest decorum. The sight struck us from its frequent occurrence.

Of the tribes which inhabit along the banks of the river from *Firozpur* to *Baháwalpur*, those in the neighborhood of *Pákpattan* and below that place, are said to be the most wild and disorderly and the most

addicted to predatory habits. The Dogre and Dogre Badela are chiefly confined to the *Mamdot* territory and higher up. At *Loadi-ke*, below *Mamdot* they are succeeded by the *Wattu Karral Chishti* and other branches of the Jat tribes, descendants of the Rajpút shepherds, who formerly inhabited the country on the *Ravi* between *Multán* and *Lahór*. These people still lead a wandering pastoral life, seldom building anything but temporary sheds, and may fairly challenge the name applied to them of "*khána badásh*." They are a race inured to every hardship, ill fed and worse clothed, but capable of enduring great fatigue under every privation. They are much celebrated for the length and rapidity of their journeys on foot in their nightly excursions to carry off cattle from neighboring territories. Nothing in their appearance would indicate their possessing a superior share of physical strength or activity; they are tall spare men, generally ill made, and without any great shew of bone or muscle. If their hardiness of constitution is any where perceptible, it is in their harsh swarthy features, which though not pleasing are manly.

These tribes, even in the best days of the Mogul empire, were never brought into any proper subjection or made to feel the influence of a well-ordered government. They continued embroiled in feuds among themselves, in the settlement of which the arms of authority seldom interposed. A system of *sálahang*, or retaliation, than which nothing can be conceived more productive of crime and general disorder, has prevailed among them from time immemorial. This system authorizes the redressing an injury not only on the person or property of the injurer, but on any of his relations, friends or neighbors whom chance may throw into the power of the injured party; consequently a few disorderly persons have it in their power to involve the whole country in their quarrels. The original cause of their feud is generally a dispute as to the right of pasture, or a few buffaloes may have strayed from the herds of one village to those of another. This leads to reprisals, in which blood is sometimes shed, and blood calls for blood long after the original cause of dispute has ceased to be remembered. If this was the state of affairs when the country on both sides of the river was under one authority, we may judge of what it must be now that the river separates two hostile powers.

The system of *sálahang* which was before confined to villages near each other, now extends along the whole line of the opposite banks of the river. Instead of a few buffaloes stealthily abstracted during the night by ten or twelve herdsmen, villages are now openly attacked and plundered at noon-day by gangs of from one hundred to two

hundred desperate freebooters acting under acknowledged *Sir-kurde*, (leaders.) The river affords them an easy means of escape, and, owing to the existing relations of one of the powers with our Government, prevents their being pursued by the authorities of the opposite side. This security from punishment would of itself be sufficient encouragement to their predatory habits, but they are moreover instigated and abetted by the petty district officers of their own governments, who share in the spoils without incurring any of the danger of their enterprises.

Female infanticide prevails generally among these tribes. Mothers appear to have little affection for their offspring and little respect for their marriage tie, if one may judge by the frequency with which it is violated. A wife leaving the protection of her husband and absconding with another man, is frequently claimed and restored by the intervention of the authorities after an absence of nine or ten years, and any children she may have borne to her paramour in her absence, are equally divided between him and her lawful husband.

On the 2nd February at *Tufiere*, estimated distance $11\frac{1}{2}$ kos. The banks of the river low, and the river perceptibly diminished in breadth. We passed a town on the right bank hidden in a deep and extensive grove of palm trees; the cupola of a mosque peeping through the foliage, and a few solitary palms standing far apart, thrown out from an horizon lighted by a brilliant sunset, reminded us forcibly of Bengal scenery.

The country on the left to-day was more open, the river excessively winding.

On the 3rd to *Durpur* near *Khairpur*, estimated distance $10\frac{1}{2}$ kos. The country on the right was well cultivated and apparently rich, dotted with clumps of the beautiful palm tree, and the banks of the river abounding in temporary wells and water courses;—that on the left was low and barren and covered with a very thin jungle of the tamarisk, the river extremely winding in its course.

Early in the day we were met by SARFARA'Z KHÁN, and at a later hour by MİR MUHAMMED QÁIM and MUHAMMED DÁIM, native gentlemen of the Khán's household and relations of the Khán's Vizier. One of these gentlemen, although holding the responsible appointment of MİR Bakhshí, is said to be quite uneducated and ignorant of his letters; but we found him more polished in his manners than the generality of those we had met.

About half way on our journey we passed the road to *Mailsian*, a town on the right bank, the former capital of BAHÁ'WAL KHÁN's terri-

tory on that side. It once boasted a very strong fort, but from the time this territory was first threatened by the Siekhs it became the policy of the *Baháwalpur* government to destroy all their forts and *garhís*, and this among the rest was razed to the ground.

As we approached *Khairpur* we came in sight of the *Rohi* (or desert), and were for some time quite at a loss to conjecture what object it was which skirted the horizon for many miles. The sand-hills rise abruptly from the plain which intervene between the desert and the river, and from a distance the intervals between them are not perceptible. Seen from our boats, they formed a distinct and well defined outline resembling an unbroken chain of low hills. The *Rohi* runs in the shape of a promontory directly up to the town of *Khairpur*, which is about a mile distant from the present channel of the river: in the rainy season the town only intervenes between the sand of the desert and the waters of the *Satlaj*. When we visited it, we ascended from one of the streets directly on a steep hill of sand and found ourselves fairly in the desert surrounded by sand-hills and the debris of houses, walls and huts more than half buried under them. The desert encroaches on the town every year, and many of the present inhabitants remember the time when *Khairpur* was distant at least two miles from the nearest point of it. The houses are chiefly of unburnt bricks, and the round domes of the mosque are also built of the same material. It is said to be very durable, but the secret of its durability lies more in the paucity of rain which falls in this country. The town has a tolerable bazar, and contains 400 shops of all descriptions; it was formerly a place of considerable traffic, but has fallen off since the time of the great *BAHA'WAL KHÁN*. Small *kafilas* occasionally arrive here from *Hánsi* and *Hissár* across the desert, and the tobacco grown in this vicinity and in the *Hásilpur* district is exported by this route in large quantities to *Delhi*, where it is not unfrequently sold as *Multán* tobacco.

The only *paká* building in the town is a large mosque now in ruins: it is ornamented with painted tiles to represent enamel, but too little remains to give any idea of the effect of this style of ornament when in perfect preservation. In the neighborhood are the ruins of several mud forts, formerly the seat of *Dáudputra* chiefs of the Keharani branch of the tribe, who arrived in this country sometime before the Pirjani branch, of which the present *Khán* is the head. They were engaged in constant feuds with the 2nd *BAHA'WAL KHÁN*, and made several attempts to subvert his power, but were unsuccessful, and at last forfeited their own possessions in the struggle. The only surviving

member of this family is now a fugitive at the court of the *Bikánir rája*.

The morning of the 4th being a halt, we made a short excursion into the desert with the intention of looking for floricans and antelopes : the former, as well as the leek and bustard, are very numerous where the desert approaches near to the river ; but they are much more frequently put up in the stunted tamarisk bushes which crown the sand hills within the skirts of the desert, than in the tamarisk coppices nearer the river. After crossing the first ridge of sand-hills, the highest of which might measure sixty feet, we came in sight of a level plain of hard soil extremely bare, with only here and there a small mound of shifting sand, and extending for several miles till the eye was arrested by what appeared to be a ridge similar to the one on which we stood. One could have fancied that this tract had recently been usurped from the river by the desert. We learned from the people with us that the whole of it is usually cultivated after a favorable rainy season, when it produces plentiful crops of the smaller kind of grain on which the inhabitants of this country chiefly subsist. Owing to the unusual drought of the last five years, it had remained a waste. The ridge on which we stood was the site of what had been an extensive town now buried many feet under the sand ;—the soil between the sand hillocks was covered with particles of burnt brick, and I was able to trace the ruins of houses for upwards of a mile along the ridge. These have, no doubt, arrested the sand in its progress when it is carried in volumes by the south-west monsoon towards the river, and may account for the high and very abrupt appearance of the skirts of the desert at this point.

After a short walk in the sand, rendered disagreeable by a dreadfully scorching sun, we returned towards our boats. The *Dáudputras* who accompanied us as guides were highly amused at our style of sporting, which they termed *jarida-tor*, and only becoming a *shikári* by profession. We were little less amused at their strange jargon and at the readiness of their sporting equipments. Their weapon is the rifle with the curved stock common throughout *Affghánistán* and the countries west of the *Indus*. The length of the barrel varies, but is never much longer than that of our musket. They have a great contempt for our use of small shot and for small game, which they only pursue with the hawk. The flesh of the hog-deer and antelope is esteemed a great dainty. In pursuit of the latter a *Dáudputran* will take his provisions for three days, mount his camel, and sally forth in the hottest season ; when, to use their own expression, “ to face the

desert is to face death." In these excursions he sometimes remains out as long as five days, wandering about after the tracks of the deer, until his supply of water is exhausted; when, if he has not been successful, he makes for the nearest pool and takes his chance of the deer coming to drink. These pools are not of frequent occurrence in the desert, and none but a person acquainted with every stump bush and hillock, and every feature of the ground, could attempt to go in search of them. That many of the *shikáris* have this intimate knowledge of the desert, is proverbial:—"they know it better than the scholar his book, or the Háfiz his Korán;" and their knowledge is the more astonishing when we consider the narrow and minute observation which it implies. So much do the sand-hills resemble each other, that a common observer might be removed to fifty different stations in the course of the day and fancy every one the same.

The prohibitions to shooting game which are strictly enforced in the Nawáb's preserves and jungles near the river, do not apply to the desert, where the *shikáris* are at liberty to roam at large; and the knowledge they acquire of its localities is highly prized by their chief. They are sometimes lost, but casualties of this kind are attributed to a stroke of the sun, or to exhaustion from want of water, or to the bite of a reptile called the flying-snake, (said to be numerous,) rather than to their losing their way. The stars assist to guide them when, as is often the case, they travel by night.

One of our guides proved himself a good marksman by taking off the head of a carrion kite with a ball from his rifle at fifty yards; he brought the bird up to us and observed that "that was the manner in which his master would serve the káfir Sikhs, if we would allow him to cross the river." The Khán, it would appear, finds it politic to impress his subjects with the idea, that nothing but a fear of the displeasure of the British Government has hitherto prevented his taking steps to recover his lost dominions;—while they on their part assure their chief, that but for this fear they would conquer the country to-morrow, and not leave a light burning from the *Indus* to *Lahór*.

The familiar manner in which our guides spoke of the former possessors of the old forts and gardens about *Khairpur* as we passed through, struck me as highly characteristic of the primitive state of society of the people. Their greatest chiefs they designated by their simple surnames. In speaking of the Khán, they called him simple *BAHÁWAL KHÁN* or *Khañ*, never adding any affix of respect. Every garden or fort we passed had its anecdote of the feuds that had existed between the Keharani and Pirjani branches of the tribe. Much

was said about the "*baháduri*" of the fallen chiefs, the devoted courage of their adherents, and the time which a few resolute men had kept the second BAHÁWAL KHÁN and his whole army at bay. The knowledge possessed by our guides of these affairs seemed to be intimate; and could I have understood clearly all that they said, I might during our walk have learnt the whole history of the tribe. On their first settlement in the country, the Dáudputras, to add consequence to their name, as well as to increase their power, are said not to have been very scrupulous how they swelled their numbers, and people of all descriptions were admitted into their tribe.

The opinion I formed of the lower orders from what I saw to-day was not very favorable. One cannot be long in their society without being struck with the absence of that urbanity which is so universal among all orders in *Hindustán*. With each other they appear to be on easy terms, using little ceremony. With strangers they are either rough and betray a suspicion and distrust in their manner, or their courteousness is awkward and descends to servility. One of our guides, whose garments would hardly have gained him admittance into any gentleman's gateway, gave me to understand that he was no common person, but one who lived in the Khán's presence. I should not have believed him but for an anecdote which I heard of one of the former chiefs soon after my return to camp, and which was to the effect "that the first BAHÁWAL KHÁN would have given a severe bastinado to any person who had dared to come to his *darbár* in new or clean clothes." The person who related this anecdote to me, lamented the degeneracy of the present ruler, "who has brought himself," said he, "to look upon clean clothes without aversion, and, what is worse, allows his prime minister to ride in a *baili* or a bullock carriage, for which last innovation he will one day be sorely visited."

We remained at *Darpur* on the 5th. This place is pleasantly situated at about half a mile from the present channel of the river. A fine piece of grass turf sprinkled with dwarfish palm extends from it down to the banks of the river. The fort of *Darpur* is still in good preservation, but has not been occupied since the family was dispossessed by the second BAHÁWAL KHÁN. It is of mud and *paká* bricks, in form a square, with turrets at the angles; the outer walls enclose an area of nine hundred square yards. Near the fort are the lines of one of the Khán's disciplined battalions, stationed here under the command of a half-caste Portuguese; their uniform was a blue coat with scarlet facings, flaming scarlet shakos, with brass ornaments. They were drawn out to receive us on the day of our arrival. Evening had

closed in before we arrived, and they burnt blue lights, the effect of which with their salute was good, but so much cannot be said for the stunning noise of their barbarous drums and fifes which accompanied it. The battalion mustered about three hundred firelocks; besides these, there were two small pieces of artillery with a few gulandáz dressed in red *pagrís*, brown vests, and blue cossack *paijâmas*. They were very cleanly in appearance, and I was told that the whole of the Khán's troops had been newly clothed in anticipation of the arrival of the mission.

On the 6th to *Goth Nur Muhammad*; estimated distance by the river $8\frac{1}{2}$ kos. The *Khairpur* district extended for two-thirds of the way, when we entered that of *Goth Nur Muhammad*. In consequence of the unusual drought of the last four years, and the floods from the river having inclined to the right bank, the districts from *Khairpur* to the eastern frontier now barely pay the expenses of collecting the revenue.

Throughout this extensive tract of country, embracing a length of more than one hundred kos, there are only three officers in authority for the collection of revenue and the preservation of order. One is at *Khairpur*, one at *Goth Qáim Ráís*, twelve miles beyond, and the other moves alternately from *Gurjiána* to *Múbárákpur*, but resides chiefly at the latter place. In harvest time, *mutsaddis* or *muharirs* are dispatched from *Ahmadpur* to collect the revenue in these parts, but they never remain long. So little authority does the Nawáb possess over the districts east of *Múbárákpur*, that he may be said to levy rather an occasional tribute from them than any fixed revenue. The property of the zemindárs consists chiefly of cattle, and is consequently moveable; and as the Nawáb finds it more troublesome than advantageous to be continually sending large forces to overawe them, they frequently escape two or more seasons successively without paying any thing to his treasury, either by crossing to the opposite side of the river, or concealing themselves and their cattle for a time in the large tracts of jungle which every where abound. Once in two or three years a force is sent, when, if the zemindárs refuse to come in and pay their rents, their houses and the little land they cultivate are laid waste, and all their cattle that can be found seized and carried off. They are at liberty to release them on paying what is called the "*triuni*" or tax for pasturage, and the arrears of their tribute in kind. The amount of this varies with the means which the government officers have of enforcing, or the *ryats* of resisting the demand. A tax is also levied from them, commonly designated and known among them as the "theft licence," with a view, perhaps, of eradicat-

ing their propensity to thieving, but which most probably encourages the habit. As it is a tax openly paid by the principal Ráth or Ját zemindárs to the Nawáb, free-booting is in a measure countenanced and rendered honorable by it. The present Nawáb, I am told, has never hitherto visited the country to the east of *Mábárapur*, from a dislike to trust himself among these tribes.

The river diminishing in breadth and the banks low; country more open on both sides, but still presenting large tracts of heavy *jhau* jungle.

We lost sight of the Desert soon after leaving *Darapur*. The scenery near *Goth Nur Muhammad* is rather pleasing from the number of palm trees in its neighborhood; here also are ruined forts and a few ruins of *paka* bricked houses, the former residence of chiefs of other branches of the *Dáudputra* tribe.

On the 7th to *Dera Baká*, near which the district of *Goth Nur Muhammad* terminates. The villages are more substantial, and the country more open and better cultivated as we proceed. The people also appear to be less rude, and not so scantily clothed as we found them in the frontier district. The revenues are collected regularly and with little trouble.

On the 8th to *Bakarpur*, the ghát opposite to *Baháwalpur*; estimated distance by the river $4\frac{1}{2}$ kos. The river narrowed extremely during the two last days' journey. The banks have become very low and the current sluggish, running about $1\frac{1}{2}$ miles in the hour. The country is well cultivated on both banks of the river, the people are more engaged in agricultural pursuits, and herds of cattle are less numerous than they were above *Khairpur*.

From the 8th to the 25th of February the Mission remained at *Baháwalpur*, employed in negotiation with the Nawáb. The town of *Baháwalpur*, the most populous in the Khán's dominions, is situated about two miles south-east of the present channel of the river; during the floods a branch of the river runs close under its walls and the intervening space, at present a moist sand covered with low straggling *jhau*, is then one sheet of water. At the present season only the beaten tracks to the ghát are passable on horseback and the rest is quagmire. The walls of the town enclose a number of gardens, and from the river the only signs of buildings we could descry through the trees were the minarets of the large mosque. The approach to the town from the river is by a number of narrow lanes separating gardens, in which the bed-mushk, the apple and orange tree, the mulberry, and rose bushes are seen in great profusion. A bridge of

one arch built of burnt bricks conducts over an insignificant moat to the *Multán* gate by which we entered the city. On the day of our visit to the Nawáb, the tops of the houses in the streets were crowded with spectators, who observed a profound silence as we passed: this was so remarkable that I cannot but think particular orders must have been given on the subject, as the same circumstances attracted the notice of the Honorable M. ELPHINSTONE and his party on their passage through *Baháwalpur* in their Mission to *Cábul*. We passed through a long narrow street which forms the principal bazar, and it appeared well inhabited; the other parts of the town betray a decreasing population. Many houses are empty and in ruins. It now contains 2,025 shops of all descriptions. The number of its inhabitants may be estimated at 20,000. The second BAHÁWAL KHÁN always spent some months of the year at this place, but since his death it has been quite deserted by the court, and other causes have not been wanting to account for its diminished importance. Before the Nawáb relinquished his territory on the opposite side of the river, the greatest portion of his revenue, which he receives in kind, was collected here, as also the indigo and rice for exportation. This is no longer the case, and the trade of *Affghánistán* with Central India, to which it chiefly owed its flourishing condition, has both fallen off in quantity, and no longer pursues so exclusively as formerly the route by *Baháwalpur*. The decreasing income of the present Nawáb and his father has compelled them to levy arbitrary contributions from the merchants, who have deserted the place in consequence. The *Amritsar*, *Shikárpur* and *Márwár* mercantile houses have still their agents here, but comparatively little business is transacted between them. A'GÁ RAFFI, a Jew, who had formerly a house at *Derá Ghází Khán*, and is connected with the Jews of *Bokhára* and *Kaúb Chand Shikárpurí*, are the most wealthy merchants at the place. *Baháwalpur* still maintains its celebrity for the manufacture of silk cloth or *lungís* and *gulbadans*, which latter are of a superior texture, and more lasting than those of *Amritsar* or *Benares*. The quantity exported is not very great, and chiefly to *Sindh*. Rifle barrels are also made of very superior workmanship both at *Khairpur*, *Baháwalpur* and *Khánpur*, but the handsomest are made only to order, and to be sent in presents to *Sindh*, *Lahór* and other places.

The inhabitants of *Baháwalpur* and of the few other towns in the *Baháwalpur* territory, are chiefly Hindus, and these in appearance the very outcasts of their race, dirty, squalid and miserable. Though they are tolerated in the practice of their religion, and have a high

priest or *gusáin* who enjoys some consideration with the Nawáb, they are looked down upon by their Mussalman fellow subjects with the utmost contempt, and subjected to every kind of oppression. Some few of them enjoy offices of trust near the Nawáb and the other great men of his court, but this they owe to the indolence and ignorance of their masters, which quite unfits them for the tiresome details of business.

On the 25th we again started in our boats from the *Bindra-wála ghât* at *Baháwalpur* to proceed to the junction of the five rivers of the *Panjáb* with the *Indus* at *Mithankot*.

We arrived sometime after nightfall at *Nahur-wáli*; estimated distance from *Baháwalpur* $11\frac{1}{2}$ kos. The banks of the river were exceedingly low almost throughout our journey, and the river still diminishing in size, not measuring more in some places than 150 yards across. The current not averaging $1\frac{1}{2}$ miles an hour. There were numerous sand-banks, and the river, saving that it is deeper, is more insignificant in appearance here than at any part of its course from *Ropur* downwards. The numerous canals which are cut from below *Khairpur* might account for this, but very few of them are fed from the river in the cold weather.

The country on both sides of the river was tolerably open, and cultivation more general, with fewer tracts of the *jhau* jungle. The inhabitants on both sides of the river are chiefly of *Ját* origin, mixed with a few *Dáudputras* and *Baloches*; they are not generally addicted to predatory habits, but the dismemberment of the *Khán's* dominions has involved them in the general disorder which now prevails.

On the 26th to *Mahabatpur*; estimated distance by the river 3 kos. At about two miles from *Nahur-wáli* we came to a heavy *jhau* jungle on the left bank, one of the Nawáb's preserves or hunting seats, where he had proposed that we should take our leave of him. We joined him towards the afternoon, and after witnessing the slaughter of a few hog-deer returned to our boats, with the promise to hunt with him again on the following day.

On the 27th we passed the day in hunting with the Nawáb. The following is a description of his mode of following that pastime.

The jungles in which the game is preserved, are divided and traversed in their whole extent by strong hedges made of twisted boughs of the *jhau* running at acute or at right angles with each other in the form of a funnel, into which the game is driven. The hedges are not made to join at the apex of the triangles, but a space is there left open and cleared of jungle in which the ambuscades are formed.

These ambuscades resemble in their relative positions an inverted funnel, the mouth of which joins that into which the game is driven. The Nawáb occupies the first place in front of the opening; at a short distance behind him, branching out to right and left, are two more ambuscades not far apart; behind these are others farther apart, and so on with the rest, which are so arranged that the sportsmen fire clear of each other. The ambuscades are formed of small hedges of the *jhau* high enough to conceal a person when seated on the ground: in the very high jungles platforms of eight and ten feet high are used for the same purpose.

When the tract of jungle is circular, it is first surrounded by a very high fence of the *jhau*, between which and the jungle a space is left for a road; then from the circumference fences are drawn towards the centre like the radii of a circle; the centre is freed from jungle and left open for the formation of the ambuscades. A number of dogs of all sizes and breeds, and from three to four hundred *sawárs*, according to the extent of line they have to cover, are then sent into the jungles from the outside, and close their ranks as they approach the narrow end of the enclosed space, hooting and shouting to drive the game before them. The Nawáb and his courtiers meanwhile lounge at their ease in their ambuscades. Conversation is carried on, at first freely, but as the beaters draw near, in whispers only. A crackling of the jungle or a waving of the grass is sufficient to put every one on the alert—the hand is instinctively directed towards the trigger, and you are prepared for tiger, deer, hog, or any thing that may make its appearance. The eye is strained to bursting to catch the moment of the beast's leaving the jungle, when, whatever he is, he will assuredly give a spring on finding himself in the open space. At last he bursts cover, and the object of your fond anticipations proves to be nothing more than a jackal; but before you have time to recover from your vexation at having your nerves unstrung by so unworthy a beast, and before you have time to brace them again, the jungle again crackles, the boughs break—you catch a glimpse of something bounding through the grass, and out springs a fine buck deer with his head low and haunches hard pressed by the hounds. He either stops for an instant amazed, or he has passed you before you can raise your gun to your shoulder: in either case you miss. At the report of your gun he stamps the ground in disdain and bounds on to fall a prey to some cooler sportsman among the twenty or thirty who send their balls whizzing after him. The Nawáb has as many as eight or nine rifles loaded and placed before him, and he uses them

so quickly and efficaciously, that unless the game comes very thickly, it is a bad day's sport for those who are permitted only to shoot after him. Dinner is always cooked at his hunting seat and sent out into the jungle for him, and served at noon. Several of his *musáhibs* (courtiers) partake of the meal with him, and inferior fare is distributed to the whole of his attendants. Even down to the *saises* and grass-cutters no man is allowed to remain hungry. After dinner all indulge in a siesta, and then to the sport again. Where the jungle is very extensive and not well enclosed, and the efforts of the horse-men are baffled by the game doubling round them, it is not unusual on a windy day to set fire to it. This is a sight to be witnessed. The sport is very exciting while it lasts, but the pauses during the time spent by the beaters in driving the game towards the ambuscades are tedious. The Nawáb and his minister frequently occupy these intervals in reading the *Korán*.

The Nawáb's hunting seats are mere temporary hamlets, the sides of which are formed of the *kana* reed, and the roofs thatched over with grass. A large enclosure is set apart for the Nawáb himself, which is surrounded with a strong and high fence of the *jhau*, making it quite private. This enclosure varies from two to three hundred yards square; at different angles of it are a place for his *daftar-kháná* or secretaries, a place for his cook-room, and a place for his huntsmen or *shikáris*. He has sometimes an under-room attached to his own bungalow in the rear. In front of the bungalow is a rude *chabutrâ*, raised from the ground about two feet, on mud pillars, and covered with an awning or canopy of cloth under which he holds his *darbár* and receives the reports of *shikáris*, who are sent out in all directions to bring tidings of game. In front of the *chabutrâ* his horses are picketed. His minister and two or three others of the most consideration about him have separate hamlets prepared for them, but the rest of his followers rough it in the open air. Canvas tents are very little used even by the wealthier classes.

On the 28th we arrived opposite to *Mirpur*; estimated distance by the river 10 kos. As we approached the end of our day's journey the river became broader. There were still fewer tracts of jungle to-day, and the country rich and well cultivated, with many substantial-looking villages on either side.

March the 1st. We arrived at *Makhanbelâ*, the ghât opposite to the town of *Uch*; estimated distance by the river 16 kos.

The river increased to-day to a fine broad stream; it was joined by an inlet from the *Chináb* river soon after we left *Mirpur*, and for the

last twelve miles, before its junction with the *Chináb*, it ran in a tolerably straight course, forming a fine body of water. There was one considerable winding near *Shirna Buchri*. The *Chináb* joins the *Ghára* a little above *Makhanbelá*, and these streams run together for a considerable distance without appearing to mix their waters. The line marked by the opposite color of the two streams is very distinct. The red-colored water of the *Chináb* and *Raví* is prized by the people here much above that of the *Ghára*. The Nawáb when residing at *Ahmadpur* or *Dilíwar* sends to this ghát for a weekly supply for his household, which is conveyed on hackeries in large brass vessels.

The breadth of the *Panjad* at *Makhanbelá* in the present season is perhaps under 900 yards, but during the rains it is sometimes six miles across from *Uch* to the opposite side.

The country on the left continued well cultivated and open. On the right we had the dry bed of *Beah* and several creeks of the *Chináb*, forming islands covered with heavy *jhau* jungle and apparently pasture land. Numerous herds of buffaloes were grazing near the bank.

In the afternoon we went to visit *Uch*, from which we were distant about three miles; the road was through a good deal of *jhau* jungle and over the beds of inlets of the river which scarcely supported our horses. The *Uch Bokharian* is situated on the banks of the river, and was formerly the seat of a Hindu principality, which extended to near *Multán*. The town itself was then called *Walhaur*. Towards the latter end of the reign of IBRA'HÍM 1st of the Gaznaví dynasty in 1105, a number of wandering Musalmán devotees took up their abode there, and were tolerated by the ruling prince, Rája SHAM SHÁD, from the apparently harmless austerity of their lives. Among the number of these devotees was Shekh SYED JALÁL, who was gifted with the power of performing miracles, by which many were convinced of the truth of his doctrines.

Rája SHAM SHÁD was one of the first of his converts, and giving up all worldly affairs, he made over his territorial possessions to the Pír for the support of his followers. One or two others also deserve to be mentioned, as they gave their name to the towns now comprehended under the general name of *Uch Bokharian*. Among these was a chief of the tribe of zemindárs called *Lálás*, who inhabited the country in the neighborhood. On the conversion of their chief the *Lálás* followed his example, and on his death built a sepulchre to his memory, round which they formed habitations; hence the *Uch* of *Lálás*, the *Uch* of the Moghuls, and the *Uch* of the Jumals, were also named by the Pír after two of his favorite disciples, who died of the austerities which they practised, and were buried there.

We visited the tomb of the Pír Shekh SYED JALÁ' BOKHA'RI'. The interior of the building was curious; the roof was supported by more than thirty arches resting on four colonades of wooden carved pillars; there were a great many graves and some relics from distant countries. Amongst these were the preserved spinal bones of several saw-fish. The pilgrims who go to *Mecca* from *Affghánistán* and the *Derajat* by passing down the *Indus*, frequently come thus far out of their way from *Mithankot* to visit the shrine of Shekh SYED JALÁ'L, and implore his intercession for the safety of their journey. A descendant of this Pír is still living at *Uch*, but the lands formerly belonging to the family which enabled them to live in a style of splendour and comparative refinement among a barbarous people, have long since been usurped, first by the názims of *Multán*, and since then by the Dáudputra chiefs. They have now barely sufficient for their support; their influence over the common people is, notwithstanding, very considerable, and they are generally respected.

From *Uch Bhokhárian* we proceeded to the *Uch* of the Gilanis, which appears to have been formerly joined to it, but is now distant about half a mile; on our way we passed through large topes of date trees. Hazrat Shekh MUHAMMAD GHOS JILA'NI', round whose shrine this town was built, and after whom it was named, was descended from Hazrat Shekh ABDUL QÁDIR JILA'NI' BAGHDÁDÍ', and came to *Uch* about the year A. D. 1394. The Dáudputras have continued to be his *murids* and the *murids* of his successors from the time of their first leaving *Shikárpur*.

This Pír's family had considerable assignments of lands in the vicinity of *Uch* before the arrival in the country of the Dáudputras, and up to the time of the 2nd BAHA'WAL KHÁN their territory and wealth had continued increasing, and MAKDUM GANG BUKSH, who was then the Pír Múrshid, was second only in influence to the Khán, and kept in his pay a considerable standing force; he built a fort at *Uch* and surrounded the town with a wall. His son, also named MAKDUM GANG BAKSH, headed a revolt of the Dáudputra tribes against the second BAHA'WAL KHA'N in 1799, and releasing BAHA'WAL KHA'N's son, MUBÁRAK KHA'N, from confinement, set him in opposition to his father. The Khán besieged him in the town of *Uch*, destroyed the fort, and laid the town in ruins, and obliged the Pír with his son to flee to the territory of the Amírs of *Sindh*. The lands belonging to the Pír's family were on that occasion forfeited to the state, and have never been restored. A few years since a grandson of this Pír returned from the *Sindh* country to take up his abode at *Uch*, and six or eight wells have been allowed by the present Khán for his subsistence.

On the 2nd March to opposite *Núrwálá*; estimated distance 10 kos. We came to on the right bank of the river about three miles below *Sitpur*, and went in the afternoon to see that town. It is surrounded by an extensive grove of palm trees, and is celebrated for its dates and mangoes, which it produces in great abundance. The site is very elevated, and its name indicates its having formerly been a Hindu town. The old buildings are all of burnt brick and lofty, the streets dreadfully narrow and filthy, the country round it is pretty, but must be very unhealthy during the hot months, when it is entirely overflowed, leaving no means of communication saving by boats. It was formerly thickly inhabited, but now the half of the houses are in ruins, and it may have about 200 shops of all descriptions. The inhabitants of the town are chiefly Hindus,—those of the country, round, *Játs* and *Beloches*. Cattle are numerous, and the *zemindars*, both *Játs* and *Beloches*, predatory in their habits. *Sitpur* is said to have been formerly on the right bank of the main stream of the *Indus* which fell into the *Panjnád* immediately above it: it is now about 10 miles on the left side of the main stream, but during the hot weather the whole intervening space is one sheet of water. It is recorded that *qísids*, messengers with letters, were formerly in the habit of leaving *Multán* or *Derá Ghází Khán* in the morning, mounted on an inflated oxhide, and reaching *Sitpur* and *Ouch* by the rivers *Chináb* and *Indus* at noon. This mode of conveying letters is still sometimes-adopted between *Derá Ghází Khán* and *Shikárpur*, and during the height of the floods is very expeditious.

On the 3rd to *Cháván*; estimated distance 12 kos. The country on both sides appeared very rich, but without any great variety of foliage.

On the 4th we arrived at *Mithankot* on the right bank of the *Indus*; estimated distance 10 kos. The rapidity of the current increased very much as we approached the junction of the two rivers. The *Panjnád* all the way from *Ouch* is a beautiful stream, and, with the exception of one or two windings, runs straight to the south-west. On the 7th of March the Mission left *Mithankot* to return by a new route through the *Panjáb* to *Lodiana*. The boats were left under my charge to prepare for their return voyage up the river, with the exception of those belonging to the *Lodiana* merchants, which continued their voyage to *Shikárpur*.

From Lodiana to Baháwalpur by the rivers Satlaj and Ghara.

Villages on the left bank.

Length of Stages and date.	Names of Villages.	Distance Kos.		Caste.	Jurisdiction.	Length of Stages and date.	Names of Villages.	Distance Kos.		Caste.	Jurisdiction.
		Apart.	Inland					Apart.	Inland		
Dec. 9th.	Lodianá, ..										
12 kos by the ná. 6.	Rájpúrá, ..	1	$\frac{3}{4}$	Ráin, ..	J. R.	14 kos by the river.	Giddarviindi, ..	$\frac{1}{2}$	$\frac{1}{2}$	Ját kheir	F. S. A.
	Haibuwal, ..	$\frac{1}{2}$	$\frac{3}{4}$	Ranghar	ditto.		Tihára,	$\frac{1}{2}$	$\frac{1}{2}$	Ráin, ..	ditto.
	Baranhara, ..	2	$\frac{1}{2}$	ditto, ..	R. S.		Kannean, ..	3	1	ditto, ..	ditto.
	Malakpúr, ..	2	$\frac{1}{2}$	ditto, ..	J. R.		Laddiwálá, ..	$\frac{3}{4}$	$\frac{1}{2}$	Gújar, ..	D. & K. B.-ke.
	Salempúr, ..	1	$\frac{1}{2}$	ditto, ..	F. S. A.		Tariwálá, ..	1	1	ditto, ..	ditto.
4 kos.	Ghanspúr, ..	1	$\frac{1}{2}$	Gújar, ..	ditto.	10 kos by the river.	Bhore,	1	$\frac{1}{2}$	ditto, ..	ditto.
	Hanbar,	1	$\frac{1}{2}$	ditto, ..	ditto.		Chahaur, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.
	Wallipura, ..	1	$\frac{1}{2}$	ditto, ..	ditto.		Bhedánwálá, ..	$\frac{1}{2}$	1	ditto, ..	ditto.
	Baniawálá, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.		Bassian,	1	$\frac{1}{2}$	Ját,	ditto.
	Wallipúr, (purána), ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.		Kamálpúra, ..	$\frac{1}{2}$	$\frac{1}{2}$	Gújar, ..	ditto.
8 kos.	Talvandí, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.	13th	Picha-ke, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.
	Aliwal,	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.		Sungalli, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.
	Bhundrí, ..	$\frac{1}{2}$	$\frac{1}{2}$	Rájpút			Abdul Rahmán, ..	1	1	Gújar, ..	K. S. B.
	Koth,			Gújar, ..	ditto.		Mianá Guzr, ..	2	$\frac{1}{2}$	Malláh, ..	D.
	Gursian, ..	1	$\frac{1}{2}$	ditto, ..	ditto.	10 kos by the river.	Pipli,	1	1	Gújar, ..	ditto.
12th	Tarivára, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.		Ismáilpúr, ..	1	$\frac{1}{2}$	ditto, ..	F.
	Shekh						Fattehpúr, ..	1	$\frac{1}{2}$	ditto, ..	ditto.
	Chishtí, ..	$\frac{1}{2}$	1	Chishta	ditto.		Jhánean, ..	2	$\frac{1}{2}$	Ját,	ditto.
	Bhamál,	$\frac{1}{2}$	1	Rájpút, ..	ditto.		Jhabelán-wálá, ..	1	$\frac{1}{2}$	Jhabeil, ..	ditto.
	Salempúr, ..	$\frac{1}{2}$	1	Ráin, ..	ditto.	14th	Maháájwálá, ..	1	1	Ját Mahráj, ..	ditto.
12th	Sidhuán, ..	1	1	Ját,	ditto.		Múndi,	$\frac{1}{2}$	$\frac{1}{2}$	Ját,	ditto.
	Shaffipúra, ..	1	$\frac{1}{2}$	Rájpút, ..	ditto.		Wára Káli			Ját Káli	
	Abbupúr, ..	$\frac{1}{2}$	1	Ráin, ..	ditto.		Ráon,	3	1	Ráon, ..	ditto.
	Malsian, ..	$\frac{1}{2}$	1	ditto, ..	ditto.		Malhá Jang, ..	1	1	Naipál, ..	ditto.
	Harbuwál, ..	$\frac{1}{2}$	$\frac{1}{2}$	Ranghar	M. R. K.		Láluwálá, ..	1	1	ditto, ..	ditto.
8 kos.	Ballú-ke, ..	1	$\frac{1}{2}$	Gújar, ..	ditto.	Villages on the right bank.	Tbibi Huseni,	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.
	Baghé-ke, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.		Kanmán Ját, ..	1	1	Ráin, ..	R. S.
	Baghé-ke (bárrí), ..	1	$\frac{1}{2}$	ditto, ..	K. S. B.		Kannean2nd, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.
	Ghura,	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.		Bhagian, ..	1	1	ditto, ..	ditto.
	Burj,	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.		Thammúwálá, ..	1	1	ditto, ..	K. S. B.
12th	Burj Bará, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.	Villages on the right bank.	Amír Sháh, ..	$\frac{1}{2}$	$\frac{1}{2}$	Seyads, ..	ditto.
	Sanghú-wálá	$\frac{1}{2}$	$\frac{1}{2}$	Dogres, ..	R. S.		Qasimwálá, ..	$\frac{1}{2}$	$\frac{1}{2}$	Gújar, ..	ditto.
	Sadare-wálá	$\frac{1}{2}$	$\frac{1}{2}$	Gújar, ..	ditto.		Rampúra, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.
	Bhundrí, ..	$\frac{1}{2}$	$\frac{1}{2}$	Harni & Ráin, ..	ditto.		Kanjaráwálá, ..	$\frac{1}{2}$	$\frac{1}{2}$	Ráin, ..	ditto.
	Burj,	$\frac{1}{2}$	$\frac{1}{2}$	Ját,	ditto.		Abdulpur, ..	1	1	ditto, ..	ditto.
12th	Dahdhara, ..	1	1	Dogres, ..	ditto.	Villages on the right bank.	Bajáur,	1	$\frac{1}{2}$	Ját,	ditto.
	Koth,	$\frac{1}{2}$	$\frac{1}{2}$	Gújar, ..	ditto.		Sálepúr,	1	$\frac{1}{2}$	Ráin, ..	ditto.
	Gursiom, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.		Bamanián, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.
	Gugg,	$\frac{1}{2}$	1	Gújar, ..	ditto.		Tahirpur, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.
	Hujra,	2	$\frac{1}{2}$	ditto, ..	ditto.		Rámé-ké, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.
12th	A Ghât,	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.	Villages on the right bank.					
	Sudhpúr, ..	$\frac{1}{2}$	$\frac{1}{2}$	Ráin, ..	ditto.						
	Maddipúr, ..	1	1	ditto, ..	ditto.						
	Purjion										
	Beharépúr, ..	1	1	ditto, ..	ditto.						

N. B.—R. S. stands for Ranjit Sing. F. S. A. for Fateh Sing Aluwálá. K. S. B. for Kotsháh Bundh-ke. J. R. for Jindh Rájá. M. R. K. for Mai Rúpán Kákar. D. for Dharmkot.

Length of Stages and date.	Names of Villages.	Distance		Caste.	Jurisdiction.	Length of Stages and date.	Names of Villages.	Distance		Caste.	Jurisdiction.	
		Apart.	Inland Kos.					Apart.	Inland Kos.			
12½ kos. Jan. 12th	Pattú	1	1	Ját,	K. S. B.	11½ kos. Jan. 14th	Mattar Ba bul-ke,	1½	1	Dogre, Mamdot.		
	Talwandí, ..	1	1	ditto, ..	D.		Madu-ke, ..	1½	1	ditto, ..	ditto.	
	Bern,	1	1	ditto, ..	Loian.		Baje-ke,	1½	1	ditto, ..	ditto.	
	Puneán,	1	1	ditto, ..	ditto.		Mahitam, ..	1½	1	Mahitam	ditto.	
	Jaggúpúra,	1	1	Ráin, ..	ditto.		Baje-ke 2nd,	1	1	Dogre,	ditto.	
	Kamálpúrá,	1	1	Ját San- du,	ditto.		DullaMohan- ke,	1	2	ditto, ..	ditto.	
	Kákar,	1	1	Ját Ká- kar, ..	K.-K. S.		Village on the right bank.					
	Kang,	1	1	Ját			Andresa,	1	1	Ját,	F. S. A.	
	Kusalghur, ..	1	1	Kang, ..	K. S. W.		Singhi-ke, ..	1	1	ditto, ..	ditto.	
	Mandi,	2	1	ditto, ..	ditto.		Chamba,	1	1	ditto, ..	A.-ka.	
				Ját Dha- wara, ..	L.		Kamboh,	1	1	ditto, ..	ditto.	
	Mandhiála, ..	3	1	Ját,	ditto. ..		Kirrian,	1	1	ditto, ..	ditto.	
Usafpura, ..	1½	1	ditto, ..	R. S. S.	Harri-ke Pat- tan,	1	1	ditto, ..	ditto.			
Tibbi,	1	1	Ráin, ..	F. S. A.	Talli,	1	1½	Asul Ját,	Kasúr.			
Pippal,	2	1	ditto, ..	A.	Gandhár							
Nakki,	1	1	Ját,	F. S. A.	Singhwálá,	1	1	Mixed,	ditto.			
Villages on the left bank.												
12½ kos. Jan. 12th	Mannúwálá, ..	1	1	Machí, ..	F. S. A.	11½ kos. Jan. 14th	Fattú-kewá- lá,	1	1	Ráin, ..	ditto.	
	Rúknawálá, ..	1½	1	Naipál, ..	ditto.		Kujan,	1	1	ditto, ..	ditto.	
	Singhi-ke, ..	1	1	ditto, ..	ditto.		Chúri wálá,	1	1	ditto, ..	ditto.	
	Jhind,	1	1	ditto, ..	ditto.		Fatú wálá, ..	1	1	Dogre,	ditto.	
	Bhedá wálá, ..	1	1	Do. Mul- lás, ..	ditto.		Kilcha,	1	1	Bhatti		
							Sultán Chu- na,	1	1	Rájput,	ditto.	
	KilcháGolám	1	1	Dogre			Ját Chi- na,	1	1	ditto, ..	ditto.	
	Husenwálá, ..	1	1	Bah- loche, ..	F.		Mathianwálá	1	1	Dogre,	ditto.	
	Báre-ke,	1	2	ditto, ..	F. D. K.		Wásti Seide- ke,	1	1½	Ráin, ..	ditto.	
							Sheik Himal,	1	1½	ditto, ..	ditto.	
	Kilcha,	2	1	ditto, ..	Mamdot.		Bahek Bodle- ke,	1	1½	Boddle,	ditto.	
	Kande ke, ..	1½	1	Dogre			Wásti Patrí- ke,	1	1½	Ját, ..	ditto.	
11½ kos. Jan. 14th	Kande ke	1	1	Bah- loche, ..	ditto.	Ratniá wálá,	1	1½	Ráin, ..	ditto.		
	2nd,	1	1½	ditto, ..	ditto.	Thulti Jos- ke,	1	1	Dogre,	ditto.		
	Bahak Bodle	1	1	Bodle		Doburji,	2	1½	ditto, ..	Khudian		
	Khudá,	1	1	Faqír,	ditto.	Pattar ke, ..	1	1½	ditto, ..	ditto.		
	Bakhsh					Sahite ke, ..	1	1	ditto, ..	ditto.		
	Khán-ke, ..					Khimi Jallú- ke,	1	1	ditto, ..	Mahmke		
	Farid Khán					Pirá Jallu-ke	1	1	ditto, ..	ditto.		
	wálá,	1	1	Kahur		Dhing-ke, ..	1	1	ditto, ..	ditto.		
				Patton, ..	ditto.	Mujahna-ke,	1	1	ditto, ..	ditto.		
	Rahmuke, ..	1½	1	Dogre, ..	ditto.	Dhurji,	1	1	ditto, ..	ditto.		
	Lakmir-ke, ..	1	1	ditto, ..	ditto.	Villages on the left bank.						
	Mamdot, ..	1	1	Mixed		11½	Wásti Lakhi-	1	2	Dogre,	Mamdot.	
Jan. 14th	Vehre,	1	1	Dogre, ..	ditto.	kos.	Mohan-ke	1	2	ditto, ..	ditto.	
	Wásti Kheire ke,	1	1	ditto, ..	ditto.	15th	Mohan-ke, ..	1	3	ditto, ..	ditto.	
	Wásti Muja- had-ke, ..	1	1	ditto, ..	ditto.		Khuggé-ke,	1	2	ditto, ..	ditto.	
	Mátam, ..	1	1	Máhtam,	ditto.		Dhun-ke, ..	1	2	Ját,	ditto.	
	Bodalwálá, ..	1	1	Dogre, ..	ditto.							

N. B.—K. S. B. for Kárák Singh Budulep. K. K. S., for Khuwar Karak Singh, R. S. S. for Rája Seochet Singh. A. for Akhalian. F. for Firozpur. K. S. W. Karri Singh's widow. F. D. K. for Fateh Diakhan's jágir.

Length of Stages and date.	Names of Villages.	Distance Kos.		Caste.	Jurisdiction.	Length of Stages and date.	Names of Villages.	Distance Kos.		Caste.	Jurisdiction.
		Apart.	Inland.					Apart.	Inland.		
9½ kos.	Toje-ke,	1¼		Dogre,	Mamdot		Kari,	¼	¼	Dogre	
	Rukna Bodela,	¼	¼	Bodelá	ditto.		Mahitum, ..	¾	1	Kara, Mahitam, ..	K.
	Shekh Bodela,	¼	¼	ditto, ..	ditto.		Sháh báz-ke, ..	¼	1	ditto.	ditto.
	Rulla Keire-ke,	1	1	Dogre	ditto.		Sandar-ke, ..	1¼	1¾	Dogre, Wattú, ..	ditto. A. D.-ke
	Rehma			Bodela.	ditto.		Jada Vazed-ke, ..	1¼	..	ditto, ..	ditto.
	Kheire-ke, ..	¾	1	Dogre,	ditto.		Bagge,	2	2	Jarril	
	Dulle-ke, ..	¾	1	ditto, ..	ditto.		Vazid-ke, ..	1¼	2	Ját, ..	ditto.
	Middha,	1½		ditto, ..	ditto.		Khewah Vazid-ke,	1	1½	Wattú, ..	ditto.
	Pire-ke, ..	2		ditto, ..	ditto.		Gujar Vazid-ke, ..	1½	1½	ditto, ..	ditto.
	Dhandhi, ..	2½		ditto, ..	ditto.		Pahulwan				
	Shabaz-ke, ..	1		ditto, ..	ditto.		Lado-ke, ..	1	1	Wattú, ..	Atari.
	Bagghe-ke, ..	2½		ditto, ..	ditto.		Wásti Lakhe-ke,	¾	1	ditto, ..	Dhunian
	Sadar Alam-ka, ..	¾	2½	ditto, ..	ditto.		Wásti Bhi-ke,	¾	1	ditto, ..	ditto.
7½ kos.	Kári Bagge-ke, ..	¾	2½	ditto, ..	ditto.		<i>Villages on the left bank.</i>				
	Luddú-ke, ..	2½		ditto, ..	ditto.		Gagan-ke, ..	2	½	Joyiá ..	A.
	Lammochur, ..	2½		ditto, ..	ditto.		Súbhân-ke, ..	1½	2	Wattú, ..	ditto.
	Keah,	1	1½	Bodela,	ditto.		Mohamad-ke, ..	1½	2	ditto, ..	ditto.
	Bahak Mohan-ke,	1¼	3	ditto, ..	ditto.		Kándar-ke, ..	3	¾	Karral, ..	ditto.
	Bahak Jámál-ke,	1	1½	ditto, ..	ditto.		Asafwála, ..	1	1¾	Chisi, ..	D. U.
	Bahak Sak-ke-ke,	1½	1½	ditto, ..	ditto.		Jagvere,	3	..	Wattú, ..	A.
	Lado-ke, ..	½	1	Wattú,	ditto.		Lakhe-ke, ..	1	¾	Bhatti	
	Bahak Lashkar,	1¼	2½	Bodle, ..	ditto.		Amru-ke, ..	½	¾	Faquirs, ..	ditto.
	Bodle-ke, ..						Bare-ke,	¾	2	Wattus, ..	ditto.
17th	Bahak Kalandar-ke, ..	1	1	ditto, ..	K. B.		Peropi,	1	1	ditto, ..	ditto.
	Rana Waltu,	1	½	Waltu,	A.		Búngá Juvan-ka,	3	3	Karrol, ..	F.
	<i>Villages on the right bank.</i>						Bahak Qalandar, ..	1	½	Pathán, ..	G.
	Bahbul-ke, ..	1	¾	Dogre,	M.-ke.		Bedle-ke, ..			Bodle, ..	Gúrjianá
	Mahmun-ke, ..	¾	1¼	ditto, ..	D. U.		Bubak Tawakkul, ..	2	½	ditto, ..	ditto.
	Khugge-ke, ..	1	..	ditto, ..	ditto.		Bodle-ke, ..				
	Jhuggian, ..	¾	..	Bodla, ..	M.-ke.		Gaddho-ke, ..	2½	¾	Wattú, ..	ditto.
	Parj Girain, ..	1	¾	Dogre,	ditto.		Ratto-ke, ..	¾	¾	ditto, ..	ditto.
	Lakke-ke, ..	¾	1½	Faquir			Chuni,	¾	¾	Chuni, ..	ditto.
	Ajebwálá, ..	¾	1¼	Butter, ..	K.		Rehmú-ke, ..	1¼	..	Wattú, ..	ditto.
15 kos.	Bhalil-ke, ..	1	¾	Mokul			Kálu-ke, ..	1	¾	ditto, ..	ditto.
				Ját, ..	ditto.		Jassu-ke, ..	1	..	ditto, ..	ditto.
	Bhambá			Dogre,	ditto.		Shurf Ali				
	Sarwan-ke, ..	1	1½	Bhambá,	ditto.		Sháh,	1½	..	Seyad, ..	ditto.
	Khanne-ke, ..	2½	..	Bhugge-ke Dogre, ..	ditto.		Bharam-ke, ..	1½	..	Wattú, ..	ditto.
	Khane-ke						Mari,	1	..	ditto, ..	M. W.
	2nd,	¾	1	ditto, ..	ditto.		Bachianwálá, ..	¾	..	ditto, ..	ditto.
	Pira-ke,	¾	1	ditto, ..	ditto.		Jewaya Beloch,	¾	¾	Beloch, ..	ditto.
	Nur Mohamad,	¾	¾	Rupal			Habib-ke, ..	1	1	Wattú, ..	ditto.
				Dogre,	ditto.		Chakko-ke, ..	1½	1½	ditto, ..	ditto.

N. B.—K. B. stands for Killa Bumíwálá. A. for Asafwála, M.-ke for Mahm.-ke. D. V. for Dóru Umál. K. for Kangpur. A. D. K., for Atari Dhundhia-ke. F. for Fattehghar. G. for Gurjorianá. M. W. Musáfran wálá.

Length of Stages and date.	Names of Villages.	Distance kos.		Caste.	Jurisdiction.	Length of Stages and date.	Names of Villages.	Distance kos.		Caste.	Jurisdiction.		
		Apart.	Inland					Apart.	Inland				
Villages on the right bank.													
9 1/4 kos.	Wásti Az- mat-ke,....	1/4	1	Wattú, C.	10 1/2 kos.	29th	Pir Sikandar, Aku-ke,...	1	1 1/2	Chishtí, Sullieré,	Q-ke. ditto.		
	Walli Sháh, Feje-ke,....	1/4	1	Bodle... ditto.			1	1 1/2	Nihal-ke, .. Bahádur-ke,	1	1 1/2	ditto, .. ditto, ..	ditto. ditto.
	Mahar,	3/4	2	Téji Ját, M-ke.			1	1 1/2	Husain-ke, Ballú-ke, ..	1	1 1/2	ditto, .. ditto, ..	ditto. ditto.
	Thakkar, ...	2	1	Mahar, ditto.			1	1 1/2	Mulki,	1	1 1/2	ditto, ..	ditto.
	Thakkar 2nd,	2	2	Wattú, ditto.			1	1 1/2	Johad-ke, ..	1	1 1/2	ditto, ..	ditto.
	Thakkar 2nd,	1/4	2	ditto, .. ditto.			1/4	2	Muslie,	1/4	2	do. Mus- li,....	ditto.
	Wásti Ban- de-ke,	1/4	2	ditto, .. ditto.			1/4	2	Fattáhna, ...	1/4	2	Dáudpo- tra, ..	ditto.
	Kakke,	1	2	ditto, .. ditto.			1/4	2	Ditto,.....	1/4	2	Futtah- nu, ..	ditto.
	Wásti Khajú- ke,.....	2 1/2	1	ditto, .. ditto,			1/4	2	Jaddi-ke, ..	1/4	2	Jaddi	Ját, ..
	Wásti Dari- ke,.....	1/4	1	ditto, .. L. W.H.			1/4	1	Vazid Sháh, Dulla,.....	1/4	1	Khuggi, Ráin, ..	ditto. Jhada.
	Durraj-ke,..	3	1/2	Karral, ditto.			9 1/4 kos.	30th	Villages on the right bank.				
	Bodle,.....	2	1/2	Bodle,.... ditto.					Mári,	1 1/2	1 1/2	Chishtí, K. K-ke.	
	Zinde-ke, ..	2	2	Karral, L-ke.					Munar,	2	1	ditto, .. ditto.	
	Mauni-ke,..	3	2	Wattú, ditto.					Bhúlání,....	1 1/2	1 1/2	Joyie, .. B. T.-ke	
	Mablú ke, ..	3	1	ditto, .. Havelí.								Qilla.	
	Kale-ke,....	1	1	ditto, .. ditto.					Mavánkot,..	3	1	Kulachi, ditto.	
	Malli-ke, ..	2	1	ditto, .. P. P.					Núrá,	2	1 1/2	Sayad, ditto.	
	Malli-ke 2nd,	2 1/2	1	ditto, .. ditto.					Feroza,	1	2	Sullwu, ditto.	
	Chakkú-ke, ..	1/4	1/2	ditto, .. ditto.					Tibbi Khán- wala,.....	3	2	Langah, ditto.	
Ahalu-ke, ..	1/4	1/2	ditto, .. ditto.	Lakho-ke, ..	5	1			Sullieré, K. K-ke.				
Mahmú-ke, ..	1 1/2	1/2	ditto, .. K. K.	Ditto 2nd, ..	1 1/2	1 1/2	ditto, .. ditto.						
Malkani, ..	1 1/2	1/2	ditto, .. K. K-ke.	Lakhu-ke, ..	1	1	ditto, .. ditto.						
Packa Bira- ham-ka, ..	2 1/2	1	ditto, .. ditto.	Julyeri, ..	1	1	ditto, .. B-ke.						
Villages on the left bank.													
28th	Husain Sháh,	1	1 1/2	Sayad, .. M.	9 1/4 kos.	30th	Villages on the left bank.						
	Lalle-ke, ..	1	1	Joyie of Mari, ditto.			Wásti Maul- vi-ke,	1	1	Rain .. Jhadú.			
	Bahádur-ke, Chave-ke	1/2	1/2	ditto, .. ditto.			Bungá Jiwan.	1 1/2	1 1/2	ditto, .. ditto.			
	Gúzar,	1	1/2	ditto, .. ditto.			Wásti Jiwan,	1 1/2	1 1/2	Joyie, .. ditto.			
	Tobah,	1 1/2	1	Sayad, .. ditto.			Kalú Sháh,	1 1/2	1 1/2	Sayad, ditto.			
	Bhaura,	1	1	Udhieré, ditto.			Núr Sháh, ..	2	1 1/2	ditto, .. ditto.			
	Jhandu Khán, ..	1/4	1/2	do. Wat- tú, ditto.			Wásti Umar						
	Jahán Khán, Sher Maha- mad,	1/4	1/2	Abneri, ditto.			Beloch-ke, ..	1 1/2	1 1/2	ditto, .. ditto.			
	Sháh ud din, Tugieri,	1 1/2	1	Udhuri, ditto.			Kora Bhútna	1	1 1/2	Bhutna, ditto.			
	Kot Qáim Khán,	1/4	1/2	Bodla, .. ditto.			Jáfar Sháh,	1 1/2	3	Sayad, S. F.			
Mari Babul- ke,.....	1/2	1 1/2	Udhieré, ditto.	Shahar Suk- ka,.....	1 1/2	2	Luckou- ri,	ditto.					
Bunga Jánú- ka,.....	1/2	1 1/2	Lungah, Q-ke.	Feb. 1st.	30th	Wásti Sial- ke,	1	2	Sial, .. ditto.				
Bunga Rami- ka,.....	1/2	1 1/2	Karral, ditto.			Gál Sháh, ..	1	1	Sayad, H.				
Masta-ke, ..	1	1 1/2	Pathán, ditto.			Nuni,	1 1/2	1 1/2	Nuni, .. ditto.				
			ditto, .. ditto.			Korá Sháh,	3	1 1/2	Sayad, ditto.				
			Sullieré, ditto.				Mojh Mahar,	1 1/2	1 1/2	Luch- veri, .. ditto.			

N. B.—C. for Chinnan. M-ke for Maruf-ke. L. W. H. for Lukhe Wattú-ke. Haveli. L-ke for Lukhe-ke. P. P. for Pak Pattan. K. K. for Kot Kapúrá. K. K-ke for Kot Kabúle-ke. M. for Músáfirow walá. Q-ke for Qásim-ke. B. T-ke for Baháwalgarh Tibbi-ke Qilla. B-ke for Baddura-ke. S. F. for Shahur Farid. H. for Hásilpur.

Length of Stages and date.	Names of Villages.	Distance kos.		Caste.	Jurisdiction.	Length of Stages and date.	Names of Villages.	Distance kos.		Caste.	Jurisdiction.
		Apart.	Inland					Apart.	Inland		
8½ kos.	Mehrabpur, ..	¾	¾	Luch- veri, ..	H.	3rd	Villages on the left bank.				
	Kallar-wah, ..	¾	1	ditto, ..	ditto.		Sirdárpur, ..	2	2	Joyce, ..	Tufuri.
	Boland Sháh, ..	1½	¾	Bodle, ..	ditto.		Joyce, ..	1	1	ditto, ..	ditto.
	Sháh Hattie, ..	1½	1	Dáudpo- tra, ..	ditto.		Lál-ke Jok, ..	1	1	ditto, ..	ditto.
2nd	Kore Sháh, ..	1	¾	Sayad, ..	ditto.	10 kos.	Jok dúra, ..	1	1	Dáudpo- tra and Játs, ..	ditto.
	Palra, ..	½	¾	Dáudpo- tra, ..	ditto.		Sherpur, ..	¾	1	ditto, ..	ditto.
	Khái, ..	3	1	Ghazi Khana- ru, ..	ditto.		Ghans Joyia, ..	¾	¾	ditto, ..	ditto.
	Badhire, ..	1	1	Lakviri, ..	ditto.		Jamál Joyia, ..	¾	¾	ditto, ..	ditto.
11½ kos.	Ghafúra, ..	2	1	Daultá- ná,	ditto.	6th	Kúkari,	¾	¾	ditto, ..	ditto.
	Bhadourn, ..	1	1	ditto, ..	ditto.		Muttali, ..	1	1	ditto, ..	ditto.
	Khairpur Chota, ..	2	..	Dáudpo- tra, ..	ditto.		Pipalli, ..	¾	¾	ditto, ..	ditto.
	Núrpur, ..	1	1	Mixed, ..	ditto.		Sher Maha- mad Khán, ..	¾	¾	ditto, ..	ditto.
Villages on the right bank.						8½ kos.	2nd Mattali, ..	¾	¾	ditto, ..	Khairpur
11½ kos.	Tufuri, ..	½	½	Tufuri, ..	ditto.		Durpur,	1	¾	ditto, ..	ditto.
							Wásti Mowl- vi-ke,	1	¾	Mixed, ..	ditto.
							Wágé,	¾	¾	Wagi, ..	ditto.
11½ kos.						8½ kos.	Gamu walur, ..	¾	¾	ditto, ..	ditto.
							Goth Bahú- dúr, ..	1	1	Dáudpo- tra, ..	ditto.
							Kálá Ahul, ..	1	¾	Andu, ..	ditto.
							Mithi de Goth,	¾	¾	Sayad, ..	ditto.
11½ kos.						8½ kos.	Gouhan,	1	¾	Beloch, ..	ditto.
							Goth Morád Khán,	¾	1½	Dáudpo- tra, ..	G.N.M.
							Goth Ali yár Khán,	¾	1½	ditto, ..	ditto.
							Bhundi,	¾	1½	ditto, ..	ditto.
11½ kos.						8½ kos.	Dera Putton- ka, ..	¾	1½	Beloch, ..	ditto.
							Goth Núr Mahamad, ..	1	¾	Dáudpo- tra, ..	ditto.
Villages on the right bank.						8½ kos.	Pir Imám Din, ..	1	..	Sayáds, ..	Malsián.
11½ kos.							Malik Wá- hun, ..	2	2	Wasseir, ..	ditto.
							Azímpur, ..	2	..	Beloch, ..	ditto.
							Ahmadpur, ..	¾	..	Of Be- loch ori- gin, ..	ditto.
11½ kos.						8½ kos.	Qázi Maha- mad, ..	¾	1	ditto, ..	ditto.
							Morádpur, ..	1	..	ditto, ..	ditto.
							Ghauspur, ..	1	..	Mixed tribes and Ját, ..	ditto.
							Fattehpur, ..	1	¾	ditto, ..	ditto.

Length of Stages and date.	Names of Villages.	Distance kos.		Caste.	Jurisdiction.	Length of Stages and date.	Names of Villages.	Distance kos.		Caste.	Jurisdiction.	
		Apart.	Inland					Apart.	Inland			
5½ kos.	Kádirpur, ..	½	1½	Mixed tribes and Ját,	Malsián.	8th.	Dera Backa, Dera Gúl dí, Bilgani, Mír Qásim Sháh,	½ 1 1 1	½ 1 1 1	Beloch, ditto, .. ditto, .. Karwar, ditto.	D. B. N. ditto.	
	Chela Wá- hun,	1	1½	ditto, ..	ditto.	4½ kos.	Mujal,	1	½	Majal, ditto.	ditto.	
	Kutabpur, ..	2	1	ditto, ..	ditto.		Kasra,	1	1	Kasra, ditto.	ditto.	
	Bahádur, ..	1	1	Wage, ..	K.		Ahsam,	1	1	Ahsam, ditto.	ditto.	
	Wásti Mirú- di,	1	1	Mohar, ..	ditto.		Gidpura, ..	1	1	Joyce, ..	ditto.	
	Sháh Abú Zálim, .. .	1	1	Usra Ját, ..	ditto.		Rattani,	1	1	Dáudpo- tra, ..	ditto.	
	Dera Lalle- de,	1½	1	Beloch, ..	ditto.		Bákarpur, ..	1	1	Channur	B.	
	Wásti Hasil Beloch,	1	1	ditto, ..	ditto.		<i>Villages on the right bank.</i>					
	Dost Maha- mad-ke, ..	1	1	Dáudpo- tra, ..	ditto.		Moze Dera Deláwar, ..	1	1	Beloch, ..	Kehore.	
	Moze Vazir Beloch, ..	½	½	Beloch, ..	ditto.		Wigha Mal,	1	1	Wigh Mal, ..	ditto.	
	Moze Alla yár,	½	½	ditto, ..	ditto.		Gál Mulhana Bahádur, ..	1	1	Mulhani Wigh, ..	ditto.	
	<i>Villages on the left bank.</i>						Sukar,	1	1	Seekar, ..	ditto.	
7th.	Goth Sháh Mahamad, Goth Rústam Khán, Do. Ibráhim Khán, Wásti Jindú,	½ ½ ½ 1 1	½ ½ ½ 1 1	Dáudpo- tra, .. ditto, .. ditto, .. Khad- dun, .. Jhulan, ..	G. N. M. ditto. ditto. ditto. ditto.	Ahur Wahun, Kotli Murád Ali, Wea, Gúlám Ma- hamad, Moze Kut- tabú,	1½ 1 1 1 1	1 1 1 1 1	Waggan ditto, .. Beloch, ditto. Chattie, ditto. Chawan, ditto. Daultá- ná, ..	ditto. ditto. ditto. ditto. Kehore.		
	Jhulam, Shahar Bad- da, Lál Sahara, Phul, .. . Morád Ali, .. Moze Ram, Lalú Wásti, MadAlla yár,	1 1 1 1 1 1 1 1	1 1 1 1 1 1 1 1	Beloch, ditto. Kurie- sha, .. ditto. Phul, .. ditto. ditto, .. ditto. Ráin, .. ditto. Sarruke, ditto. Dáudpo- tra, .. ditto.		Ahsam, Hasilwálá, . Nierwáhan, Dodána, ... Wásti Be- loch-ke, ... Jhok Taka, Stikrí, Guze Lahun- wála, ..	1 1 1 2½ 1 1 2 1	1 1 1 1 1 1 1 1	Ahsam, ditto. Kansa, ditto. ditto, .. ditto. Oojare, ditto. Beloch, S. ditto, .. ditto. Chan- nur, .. ditto. ditto, .. ditto.			

From Baháwalpur to Mithankot by the Rivers Gharra, Panjnad and Indus.

Villages on the left bank.

Length of Stages and date.	Names of Villages.	Distance kos.		Caste.	Jurisdiction.	Length of Stages and date.	Names of Villages.	Distance kos.		Caste.	Jurisdiction.
		Apart.	Inland					Apart.	Inland		
Feb. 25th	Goth Bajin Khán-ke, ..	1	1	Beloch,	B.	11½ kos.	Búlákiwáli,	1	1½	ditto, ..	L.
	Goth Mulla Ghanní, ..	1	1	Dáudpo- tra Gu- sni, ..	ditto.		Kach Hayett, ..	1	1	ditto, ..	ditto.
	Jawarwáli, ..	1	1	Ját Chun nar, ..	L.		Bhuchar, ..	1	1½	ditto, ..	S. M.
	Khanawáli, ..	1	1	ditto, ..	ditto.		Goth Ghanní Khán, ...	1	1	Dáudpo- tra pir- jani, ..	ditto.
							Rowtana, ...	1	1	Koliar Ját, ..	ditto.

N. B.—K. for Kutabpur. D. B. for Dera Backa. N. for Nezinovah. B. for Baháwalpur. S. for Sirdárwah. L. for Lallapur. S. M. for Sirah Mustie.

Length of Stages and date.	Names of Villages.	Distance kos.		Caste.	Jurisdiction.	Length of Stages and date.	Names of Villages.	Distance kos.		Caste.	Jurisdiction.	
		Apart.	Inland					Apart.	Inland			
3 kos. 26th.	Sammú Sat- ta,	1	$\frac{1}{2}$	Koliar Ját, ..	S. M.	10 kos.	Othwal,	1	$\frac{1}{2}$	Sarru Ját, ..	Kotla.	
	Wásti Mu- habbat-ke, Bhaddi,	1	1	Gurwan Ját, ..	ditto.		Motthi,	1	1	Sarru, ..	ditto.	
	Eesan,	1	$\frac{3}{4}$	Uttera Ját, ..	Kutab.		Kotla Cha- kar,	$1\frac{1}{2}$	1	Motha Ját, ..	ditto.	
	Aman Sháh, Naharwáli,	$\frac{1}{2}$	$\frac{1}{2}$	Mutha Ját, ..	ditto.		Moza Sultan, Goth Qádir- bakhsh, ..	$1\frac{1}{2}$	$\frac{3}{4}$	ditto, ..	ditto.	
	Kot Dadú Gallu,	$\frac{1}{2}$	2	Ghallor Ját, ..	K. D.		Kotla Sháh Rupul,	1	$1\frac{1}{2}$	ditto, ..	ditto.	
	Muhabbat- pur,	$\frac{1}{2}$	1	Ját, ..	M.		Kikkarwáli, Wásti Sher- ke,	$\frac{1}{2}$	$\frac{1}{4}$	Kaniun Ját, ..	ditto.	
	Abdullapur, ..	$\frac{1}{2}$	$\frac{1}{4}$	Dáudpo- tra, ..	ditto.		Wásti Hu- sain-ke, ..	$\frac{1}{2}$	$\frac{1}{4}$	Goriyá, ..	ditto.	
	Guzr Banb, Khokar,	$\frac{1}{2}$	$\frac{1}{4}$	Joyce Ját, ..	ditto.		Batton,	2	1	Jubul, ..	ditto.	
	Bhammú, ..	$\frac{1}{2}$	$\frac{1}{4}$	ditto, ..	ditto.		Jhithewálá, Murun	2	$\frac{1}{2}$	Khine- von, ..	ditto.	
	Mallikwall, Mallik Si- kandar,	$\frac{1}{2}$	$\frac{1}{4}$	ditto, ..	ditto.		Jíwálá,	2	$\frac{1}{2}$	ditto, ..	ditto.	
	Gallú,	2	$\frac{1}{4}$	ditto, ..	ditto.		Pathana, ..	1	$\frac{1}{4}$	ditto, ..	ditto.	
	Pipli kanjan- ke,	$\frac{1}{2}$	$\frac{1}{4}$	Gallú Ját, ..	ditto.		Wasti Bhari- ke,	1	$\frac{1}{4}$	Ghallu, ..	ditto.	
	Alliwáhun, Phagwára, ..	$\frac{1}{2}$	1	ditto, ..	ditto.		<i>Villages on the left bank.</i>					
	Uthwál,	$\frac{1}{2}$	$\frac{1}{4}$	ditto, ..	ditto.		Kanúwálá, ..	$1\frac{1}{2}$	1	Ghallu Ját, ..	A.	
	Kabbul,	$\frac{1}{2}$	$\frac{1}{4}$	ditto, ..	ditto.		Ghallu, ..	$\frac{1}{2}$	$\frac{1}{4}$	ditto, ..	ditto.	
<i>Villages on the right bank.</i>						Behli Wahál- ke, ..	$\frac{1}{2}$	$\frac{1}{4}$	ditto, ..	ditto.		
Miani,	$\frac{1}{2}$	$\frac{1}{4}$	Tuhi, ..	A. W.	Jundwadda, Wásti Shakar	$\frac{1}{2}$	$\frac{1}{4}$	ditto, ..	ditto.			
Wásti Abád- ke,	1	$\frac{1}{2}$	Ját Chun nar, ..	ditto.	Khán, ..	$\frac{1}{2}$	$\frac{1}{4}$	ditto, ..	ditto.			
Kikri,	1	$\frac{1}{2}$	ditto, ..	ditto.	Ismailpur, ..	$\frac{1}{2}$	$\frac{1}{4}$	ditto, ..	ditto.			
Wásti Tse- ke,	1	$\frac{1}{4}$	Koliar Ját, ..	ditto.	Wásti Maha- mad Khán,	1	$\frac{1}{4}$	Dáudpo- tra, ..	ditto.			
Do. Gholam Mahamad,	$\frac{1}{2}$	$\frac{1}{4}$	ditto, ..	ditto.	Goth Kheir Khán, ..	$\frac{1}{2}$	$\frac{1}{4}$	ditto, ..	ditto.			
Badhi, ..	$\frac{1}{2}$	$\frac{1}{4}$	ditto, ..	ditto.	Goth A'lam Khán-ke, ..	$\frac{1}{2}$	$\frac{1}{4}$	Ghallu, ..	ditto.			
Kallar wah,	1	$\frac{1}{2}$	Pucka- war, ..	ditto.	Jhangra, ..	1	$\frac{1}{4}$	ditto, ..	Jhangra.			
Baghowali,	1	1	Koliar Ját, ..	ditto.	Kissamwálá, Husain	$\frac{1}{2}$	1	Ját, ..	ditto.			
Batta Kotla, Sodra,	$\frac{3}{4}$	$\frac{1}{2}$	ditto, ..	K.	Moza Dahar, Mírpur, ..	1	$\frac{1}{2}$	ditto, ..	ditto.			
Hyatpur, ..	$\frac{1}{2}$	$\frac{1}{4}$	Dáudpo- tra, ..	ditto.	Kirree,	$\frac{1}{2}$	$\frac{1}{4}$	Khukki, ..	ditto.			
Wásti Bij- rans de, ..	$\frac{1}{2}$	$\frac{1}{4}$	Koliar Ját, ..	ditto.	Juméwáli, ..	$\frac{1}{2}$	2	ditto, ..	ditto.			
Yaruka chack,	$\frac{1}{2}$	$\frac{1}{4}$	Uttera, Rutta	ditto.	Kot Imám Din, ..	$\frac{1}{2}$	4	ditto, ..	ditto.			
			Ját, ..	Kotla.	Moza Bakar, Bakra,	$\frac{1}{2}$	$\frac{1}{2}$	ditto, ..	ditto.			
					Jiendwálá, ..	2	1	Punnu Ját, ..	Bukru.			
					Chunhan, ..	$\frac{1}{2}$	2	Beloch, ..	ditto.			
					Rassúlpur, Guzr Mak- habela, ..	$\frac{1}{2}$	2	Kobile, ..	ditto.			
						$\frac{1}{2}$	1	ditto, ..	ditto.			
								Beloch, ..	ditto.			

N. B.—K. D. for Kot Dadá. M. for Mubárikpur. A. for Alliwáhun. A. W. for Adam Wahán-ke. K. for Khán wah.

Length of Stages and date.	Names of Villages.	Distance kos.		Caste.	Jurisdiction.	Length of Stages and date.	Names of Villages.	Distance kos.		Caste.	Jurisdiction.
		Apart.	Inland					Apart.	Inland		
Villages on the right bank.											
	Jumma						Moza Ma-				
	Ghaltu, ..	$\frac{1}{4}$	$\frac{1}{4}$	Ghallu, U.			long,	1	1	Malung, Uch.	
	Gagu wálá,	$\frac{1}{4}$	$\frac{1}{4}$	ditto, .. ditto.			Khorí,	1	1	Bhuttan, ditto.	
	Bahúwáta, ..	$\frac{1}{4}$	$\frac{1}{4}$	Khunb, ditto.			Thul Mastu-				
	Lal Jubul, ..	$\frac{1}{4}$	$\frac{1}{4}$	Ghallú, ditto.			wálá,	2		ditto, .. ditto.	
	Miani, ..	$\frac{1}{4}$	$\frac{1}{4}$	Jabeil, ditto.			Moza Phi-				
	Sharifwáli, ..	$\frac{1}{4}$	$\frac{1}{4}$	Ghallú, ditto.			randi,	2		Phirande ditto.	
	Bakhuwáli, ..	$\frac{1}{4}$	$\frac{1}{4}$	ditto, .. ditto.			Moza Abid, ..	1		ditto, .. ditto.	
	Jablá, ..	2		ditto, .. ditto.			Wásti Ibrá-				
	Moza						him Mullah, ..	$\frac{1}{2}$		Mullah, ditto.	
	Puckawar, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, .. ditto.			Jhoki Jáfár				
	Duggar, ..	1		ditto, .. ditto.			Sháh-ke, ..	$\frac{1}{2}$		ditto, .. ditto.	
	Skirance, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, .. ditto.			Hontah, ..	1	1	Mullah, ditto.	
	Miani, ..	1		ditto, .. ditto.			Káim Unnar, ..	$\frac{1}{2}$	1	Unnar, ditto.	
	Kaddú Jhu-						Wazwar, ..	$\frac{1}{2}$	1	Wagwar, ditto.	
	lan ..	$\frac{1}{2}$	1	ditto, .. ditto.			Chuvoun, ..	1		Chuvoun ditto.	
	Sheir Khán, ..	$\frac{1}{4}$	$\frac{1}{4}$	ditto, .. ditto.			Bakhu Khan-				
	Noraja, ..	$\frac{1}{4}$	$\frac{1}{4}$	ditto, .. ditto.			da Mad, ..	1	1	Dabar, Sheidané	
	Mumú Ja-						Wagwan, ..	1	2	Wagu, .. ditto.	
	beil, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, .. ditto.			Súmú-ka, ..	2	$2\frac{1}{2}$	Súmáka, S-ka.	
	Arra, ..	1	$1\frac{1}{2}$	ditto, .. ditto.			Kehul,	$\frac{3}{4}$	2	Kehul, .. ditto.	
	Barkhúrdár						Moghal, ..	1	2	Mahar, ditto.	
	Jabeil, ..	1	$\frac{1}{2}$	ditto, .. ditto.			Chachar,	$1\frac{1}{2}$		Chachar, G.	
	Ubhawári, ..	2	1	ditto, .. ditto.			Villages on the right bank.				
	Saiful, ..	$1\frac{1}{4}$	$\frac{1}{2}$	ditto, .. ditto.			Moza Hassú				
	Suleimán, ..	$1\frac{1}{4}$	$\frac{1}{2}$	ditto, .. ditto.			Massú,	1	2	Beloch, Ghalluán	
	Pahálpur, ..	$\frac{1}{2}$	$\frac{1}{2}$	ditto, .. ditto.			Mahamad				
	Langur,	1	$\frac{1}{2}$	ditto, .. ditto.			Kh n,	1	1	ditto, .. ditto.	
	Háfiz Abdul						Sáwanwáli, ..	1	1	Mullah, ditto.	
	Rahim, ..	1	1	ditto, .. ditto.			Sitpúr,	2	1	ditto, .. Sitpúr.	
	Langáh, ..	1	1	Langáh, K.			Jhullan,	1	2	Jhullan, ditto.	
	Haveli						Khángarh, ..	1	1	Hattú, ditto.	
	Hinduán, ..	2	$\frac{1}{4}$	Hindu, ditto.			Moza Bhat-				
	Pabban, ..	1	1	Rukh, .. ditto.			tar,	1		Bhattar, ditto.	
	Shirni, ..	$\frac{1}{2}$	1	ditto, .. ditto.			Khánpur, ..	1	2	Indre, .. ditto.	
	Benth Músa-						Kot Alla Yár				
	ka, ..	$\frac{1}{2}$	1	ditto, .. ditto.			Mahamad, ..	$\frac{1}{4}$	1	Purrai, ditto.	
	Dhammur, ..	$\frac{1}{2}$	1	Dham-			Moza Pannú, ..	2	1	Pannú, ditto.	
				mur, .. ditto.			Phoba,	1		Utteru, ditto.	
	Chun Jan, ..	2	3	Chunjan ditto.			Wásti Nan-				
	Mongh,	1	1	ditto, .. ditto.			dan,	1		Jhullan, ditto.	
	Azmuth,	1	2	Pannu, Ghalluán			Wásti Sone-				
	Báli,	$1\frac{1}{2}$	1	Mulun, ditto.			ke,	1		Bhuttur, ditto.	
Villages on the left bank.											
	Moza Lál, ..	2	2	Beloch, Uch.			Mud Lash-				
	Mahamad						kari,	1		Jhullan, ditto.	
	Khán,	2	2	ditto, .. ditto.			Dohar,	$\frac{1}{2}$	1	Dahar, B. E.-ka.	
	Wásti Dur-						Dhaka,	$1\frac{1}{2}$	$2\frac{1}{2}$	Hindu, Dhako.	
	gochree, ..	2	2	Dargoch			Lang,	$\frac{1}{4}$	$1\frac{1}{4}$	Lang, ditto.	
	Miani,	2	2	Mun-			Phattar,	1	$1\frac{1}{4}$	Thattar, ditto.	
				charri ditto.			Wásti Ya-			Beloch	
	Jhullan,	1	1	Jhullan, ditto.			randi,	1	2	Gopang ditto.	
	Núr wá á, ..	1	1	ditto, .. ditto.			Dost Maha-				
							mad Khán, ..	$\frac{1}{4}$	$1\frac{1}{4}$	ditto, .. ditto.	
							ihambir, ..	$\frac{1}{2}$	$\frac{3}{4}$	Mehar, ditto.	
							Kot Mithan, ..	3	2	Beloch, M.	

N. B.—U. for Udhawara. K. for Khanbela. S.-ka for Súmu-ka. G. for Ghansur. B. E.-ka for Benth Esá-ka. M. for Mithankot.